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*Seeking the Best Results by using the Best
Agencies.**

BY THE REV. GILBERT REID.

 PASTOR lately called to a prominent church in the city of Boston, made the following statement on assuming his new duties: "As water cannot be boiled by applying heat at the top, so society cannot be saved by a religion of the upper classes." If a figure of speech can prove a principle, it can also be said that as a house must be built, not from the roof, but from the foundation, or a man should walk, not on his head, but on his feet, so the evangelization of a nation never begins at the top but at the bottom, never among the rulers but among the people, not among the cultured but among the illiterate.

So the teachings and records of our Holy Scriptures lay the chief stress, not on care of the strong but of the weak, not on mercy for the noble and mighty but for the needy and suffering, not on salvation of the righteous but of sinners. A divine compassion enters into life, reaching down to the very lowest and raising them up to heights of purity, glory and nobility. What the cool-headed, and rather hard-hearted, man of the world would turn from with contempt, the disciple of Christ magnifies and exalts into a resplendent ideal. To the man whom business principles and the usage of society would trample under foot, Christianity comes with outstretched and kindly hand, and around his life wraps the mantle of a supreme tenderness. When Christ early in His ministry entered the synagogue, where in childhood days He had worshipped from Sabbath to Sabbath, He chose the manuscript of the Prophet

* Read at the United States Legation, Peking, before the Peking Missionary Association, February, 1897.

Isaiah and read the words which evermore would make plain the meaning of His mission to sorrowing humanity: "The Spirit of the Lord is upon me; because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The drift of such words entered into the thought of the Apostle James, and in plain spoken language he made it apply to the practical life of the Church: "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, 'Sit thou here in a good place,' and say to the poor, 'Stand thou there,' or 'Sit here under my footstool;' are ye not then partial in yourselves? Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" If the Bible would tolerate any partiality, it would seem to be for the weakest man, not the strongest. It is the under man, not the man always on top, who receives the priority of attention. The lower down is a man, the more we should love him, leaving the ninety and nine sheep in the wilderness and going to seek the one which is lost.

Wherever the Church of Christ has caught this Spirit of its Founder, and lived it out in the life, there goes forth an influence to enlighten and ennoble the lives of men, and there will even the worst bend low in contrition, admiring afar off the Divinity which in human form and through human deeds still stoops to save. Without this Spirit there may be Christendom, but not Christianity. With this Spirit the Kingdom of God comes down to earth and a millennial year is already ushered in.

The truth and grandeur of such a principle—a new beautiful fragrant flower brought as it were from the realms of glory and transplanted into human existence by angel hands—we all do well to exalt and magnify. But at this time I wish to come with another principle, at the first apparently antagonistic to the one just stated, but in the end seen to be in happy and helpful accord.

The point, then, which I wish to emphasize is the importance of recognizing the strongest, using the best, attending to the fittest, seeking the highest, honoring the greatest, bowing to the supreme. If the expression, "Survival of the Fittest," does not always seem compatible with a religion of compassion, grace and self-sacrifice, we need have no dispute with the expression, "Utilization of the Fittest." The Bible itself lays great stress on the respect which is due to the nation's rulers, even in the cruel and tyrannical Roman

Empire. "Let every soul be subject to the higher powers" "Render to all therefore their dues, fear to whom fear, honor to whom honor." We are not called upon to crown the worst man in order to prove how benevolent we are; let us crown the best. It is not expected that we use the poorest tools; let us use the best. It is well to give attention to the poor man, to the common people, to the working man; but it is just as necessary and just as good to give attention to those higher up in the grade of society. Why should not the conversion of a few Brahmans in India be as much a matter of thanksgiving as the baptism of thousands of half-starved outcasts? Which will advance the progress of civilization in China the most, the coolies or the mandarins? Should not the man of greatest influence claim our first attention rather than the man of least influence? and does not such a principle hold true not only in business and politics, but in morals, religion and missions? Is it not the mighty combined current of energy rather than the little currents of scattered energy that can do the most? and should we content ourselves in anything with the use of merely the little known forces ready to hand, or should we strive more and more to utilize the great unknown forces, still latent in nature, in life, in man, in the whole universe, needing only some stroke of genius or divinity to be brought forth to the light and made a boon to all mankind?

In the olden time during the winter months homes and churches, school houses and offices, theatres and palaces, were alike warmed by piling up in the huge fire places great logs of wood, cut out of the forests which for centuries had graced the landscape of hill and valley. These fire places were indeed places of cheerfulness, which our imagination loves to picture as we read the stories of the days which are past; but civilization has not been content with the fuel on earth's surface; it calls in the greatest skill, delves down into earth's hidden recesses, sends forth its untold wealth and brings both heat and light within the reach of every home, leaving the scene without still arrayed in its mantle of beautiful foliage.

Less than a century ago our fathers travelled about in post-chaise or on horse-back, and now and then in a chariot and four, but now invention finds a better way; it brings together the fuel, it collects the water, and lo! wheels begin to revolve, and palaces, smoking-room, library, kitchen, dining-hall, bed-room, barber shop, go whirling over the land. The carriage and horse are still cherished, but for the greatest good in the shortest time science calls forth a greater energy.

For years men saw the lightning flash in the clouds and felt the effect of the electric battery that lay concealed in the heavens above or the earth beneath, but they failed to believe that this force

could be utilized and made a blessing to the world. It remained for a Joseph Henry and a Samuel Morse, catching the inspiration of a Benjamin Franklin to lift aloft the eye of faith, and from one experiment after another, to at last make the perfect test that from henceforth could lay the magic wires across the continent and beneath the ocean and turn the land and sea into a vast whispering gallery. When we were children we looked in amazement at the man who, with stentorian voice, could speak to the twenty or thirty thousand; now it is a common thing by other than straining the throat to talk quietly to a person a thousand miles away. Then we only knew of *man* speaking; now the machine speaks or sings. Then the organ needed to be played to give forth music; now turn a screw, and oratorios, symphonies, waltzes and hymns go pealing forth. When in my student days I attended our Centennial Exposition all the electric apparatus was contained in the machinery hall, but when in 1893 I attended the Columbian Exposition one of the finest displays and buildings was devoted to electricity, impressing me most strongly with the advance made by using the energy which is the best.

For several years my home was on the banks of the Niagara River, as the stream glided quietly into the waters of Lake Ontario. More than once as I sat beneath the shade of our garden trees, watching the great fiery red ball disappear across the river on the Canadian side, could I hear afar off a low weird murmur of the mighty cataract twelve miles away. Once, too, I remember on a calm summer afternoon, starting forth with some friends in a small steam launch not far above the falls, and how in the dusk of the evening we came down with the current of the stream nearer and nearer to the fatal plunge, each one in the boat holding back instinctively, for fear the tremendous force of the current would hold us in its grasp. Little did I think that in little over a decade that tremendous energy of Niagara would be lashed to that other energy of electricity, and together would move the wheels and give the power to cities all around, no one knowing even now how *all* that energy can yet be utilized to aid on prosperity.

This then is modern civilization, using that which was before unused, using not the ordinary forces of nature but the extraordinary; calling into existence the hidden and giving life to the dull and motionless. This is the age of invention, not content till every great force, which from creation has lurked around in the corners of the universe, or hid itself in air or light or water or atom, springs forth into countless shapes at the beck of man. Chemistry has a surprise party every year, and no telling what new and grander results shall yet appear from inert substances or apparently useless

elements. The tasteless become bitter or sweet or sour. Water becomes fire, and ice congeals in the summer. Pasteur with his microscope opens up new worlds and tells of unseen germs which hide to kill, but which through other agencies, equally as mysterious, may yet be chained from doing harm to man.

By and by miracles may cease to be an object of belief, merely because other uses of other forces, now known to God, shall play into the hands of man. What is it that makes man a little lower than the angels, crowning him with glory and honor? Merely the fact that to him is committed the dominion over the works of God's hands, endowing him with power to reach the greatest results by using the greatest energy. Man's glory is along the line of recognizing to the utmost the conservation of energy.

What makes the difference between mercantile enterprises of modern times and those of previous years? There were great merchants before, daring enterprises and startling successes; but to-day more than ever before we hear of combinations, of syndicates, of monopolies. Would a loan be raised? then it must be done through some firm with the strongest backing and the largest capital, or through some powerful government, whose word affects instinctively the gold markets of the world. Would a company be formed to build a railroad? then the names first sought are not those of some poor man, however upright he may be, but of the men with the largest capital. A few years ago a number of men in the city of Cleveland decided to put together their limited amount of money and aim for the control of trade in kerosene, and to-day we all know of Rockefeller and the Standard Oil Co. What makes the name of the Rothschilds or the name of the Bank of England so supreme in the money problems of Europe, except the fact that as yet they have no equals in the money at their disposal. Formerly men with little means gradually grew rich, now men with large means become richer, or combinations are formed so as to hold the rule from the very start. Everything is done now on a large scale, and the largest capital, rather than the smallest, is the beginning of business undertakings and the criterion of future success.

In the matter of human achievement, in all the departments of life, it seems almost an axiomatic truth that the man with the greatest influence rather than the man with the least can accomplish the most. The only reason for regarding this as other than an axiom is because in so many cases men of great influence do so little good in the world, while men with little influence yet manage by perseverance, courage and resolve to accomplish a great deal. If then the statement is to be modified I would put it thus: Whoever can actually secure the aid of the men of the greatest influence, will be

able to accomplish the most; whoever can grasp and utilize the greatest power inherent in personalities, in society, in organizations, in nations, in governments, in the Church, will be the first to gain success.

A strong personality is strong magnetism; it radiates force, like the ball of burning coal radiating heat, and it attracts to itself like the drawing power of the magnet. Turn this influence and this attraction to the aid of truth, righteousness, the uplift of mankind and the attainment of perfection, and you will see a work done such as many efforts of insignificant men will fail to reach. One great man moved moves the multitude. When the Hungarian hero, Kossuth, landed in New York there was such a superb majesty attached to his presence that the people hastened away from their tasks to swell the wave of spontaneous admiration. Joan of Arc with her white flag and sword, leading the French forces at Orleans, snatched victory by the spell of her pure young life, fearing no peril and undergoing every hardship. Away back in the early days of Greece the bards sang and the people listened, but remained the same; but when Homer in matchless song lifted up to the imagination the hero Achilles at once 10,000 Grecian youths pictured themselves as the same brave hero, and went forth to make their country great. Julius Cæsar still stands out pre-eminent among the generals and statesmen of the world a commanding force because a drawing force. When the American colonies sought for independence, and later on to form a republic, the choice for leadership fell on Washington, and with the fitness of that choice there has been no dispute among the American people clear down to the present. It was Demosthenes who, in spite of stammering tongue and ungraceful manners, at last arose by hard study and indomitable energy to be the head of all the mighty masters of speech, won liberty for Greece and caused Phillip of Macedon to say that "the eloquence of this one man had done him more harm than all the armies and fleets of the Atheneans." When Robert Bruce went forth to fight, the clansmen of Scotland, impelled by the charm of his heroism, rushed to his side willing to endure all that he might win. Daniel Webster, with his massive features, his noble brow, deep-set eyes, piercing out from beneath the heavy eyebrows, a stately dignity and all the impress of self-mastery, always filled his auditors and even the passers-by with a feeling of awe, so that even Thomas Carlyle spoke of his look as that of a "walking cathedral"; and is it any wonder, then, that when he made his famous reply to Hayne in the United States Senate—looking like "Jove when he had grasped the thunder"—he should have crushed the doctrine of nullification and made more firm the union of the States, unsevered even by war.

One of the most fascinating books of my early childhood was a huge volume in my father's library on English orators and English oratory, and as the story of their achievements thrilled me again and again I found it difficult to decide which I should be,—a Burke or a Lord Chatham, a Brougham or a Canning, a Pitt or a Fox, and in my boyish fancy I often felt aggrieved that I was born in America and stood no chance to enter Parliament. How magnificent the supreme uplift of great personalities, forging their way up through every obstacle to the very top, masters through an inherent greatness, heroes who will never cease to inspire, benefactors of a race because their souls were true, noble and unselfish!

"Our dear Lord's best interpreters
Are faithful human souls;
The teaching of a life like theirs,
Is more than creeds or scrolls."

The recognition of such greatness, the worship of such heroes will do our own souls good.

In the religious development of the race I fancy there has been too much neglect of this principle, the best Christians contenting themselves with deeds of charity without considering the best agencies. Whenever I enter a church in our Christian lands, and see an audience composed mostly of women, I feel much like writing another Book of Lamentations, not of course that I despise the women, but because the absence of the men indicates the effeminacy of the preacher. I want to see a religion that can command the respect of the best intellect, that can commend itself to the hard sense of the business man, that can call forth the leaders of society into the ways of magnanimity, purity and social regeneration, pulling up rather than dragging down or kicking down our fellow-men. The reason that religion is second rate to so many is because they take it second hand. The religious side of a man's life is always his best side, not to be paraded as a cloak, but to be revered as a gem, not to be trifled with as a toy, but to be guarded as a citadel, and to do anything that will touch this strong side of men's lives, and bring forth deeds that will make others happier and better, is a task, the nobility of which poets may well love to sing when they seek for poems which shall live through the ages. As George Elliot has said, "The only true knowledge of our fellow-man is that which enables us to feel with him."

What a tremendous influence went forth from the preaching of Bossuet and Massillon in the days of Louis the 14th, moving an assemblage of the august and so an empire! The high thinking of Canon Liddon caused thinking men to crowd into St. Paul's Cathedral whenever he was announced as preacher of the day. Profes-

sor Drummond in visiting Yale College for the purpose of holding special religious services first called together the most popular men of each class, the leaders in rowing and foot-ball as well as in studies, and asked them to turn their influence to help on a true revival among their fellow-students, and the young men with a sense of honor, consented to do so. One of the most impressive sights that can be seen anywhere in New York city is during the season of Lent at each noon hour when Trinity Church, facing Wall Street, is crowded with lawyers, bankers and brokers and millionaires to hear the everlasting Gospel from a Phillips Brooks, a Canon Knox-Little or other preacher who knows what he is preaching and inspires by his own inspired personality. The upper "400" need attention as well as the slums, and if truly won to righteousness the good done can only be measured by their influence.

The evangelization of the non-Christian peoples of the world has, for the most part within this century, been carried on first of all and intentionally so among the barbarian races, or in cases of the more civilized among the common people. We forget, however, that Christian missions existed before most of our Protestant missions began. As a certain writer has said, "Christianity did not appear in a barbarous age or win acceptance because nations were unintelligent." The first nation to be won to Christianity was the most powerful on the face of the globe, the Roman Empire. Within a century of the death of Christ every great city under the sway of the Roman emperors had its worshippers of Jesus the Savior, and the converts made included many men of culture, strong argumentative power, as well as intense piety. Even Gibbon says that the picture which represents the early Christian Church as recruited from the most ignorant is drawn "by the pencil of an enemy." Christianity having captured Greece and Rome, with all their wide domain, then began to win over the strong outlying tribes, until all Europe threw down* their idols and acknowledged allegiance to the Christians' God and the Christians' faith. Franks and Teutons, Celts and Saxons, Normans, Goths and Slavs, one after another accepted the new religion, and in nearly every case impetus was given by the favor or conversion of some noble or prince. I am not willing to acknowledge that the South Sea Islanders and Patagonic races are converted first, unless you acknowledge that the races who converted them and from which we sprung were among the weak races, and that Europe was and is weaker than Asia and Africa. Neither am I willing to grant that in any nation the persons of highest rank and greatest influence must be approached last, unless you prove the point that the missions carried on by such devoted and sagacious adherents

of the Church of Rome as Francis Xavier and Matthew Ricci were all wrong in succeeding so well among the ruling classes of the Orient.

So far as evangelization of such a people as the Chinese is concerned I do not take the narrow position that the mandarins ought to be converted first, for this ground I regard as altogether too strong, but rather this position: in every place give the first attention to the persons of greatest influence and seek to secure as much of their friendliness as possible. This influence may be due to a high literary degree, or to some official position. It may come from being the richest man, or having the largest estates. It may be because one is the head of a clan or the headman of a village. It may be because one is a good man, respected for his righteous deeds; or it may be because one is the worst man, feared by all for the evil he may do and the trouble he can bring. My own policy, when I was engaged in such work, was to become friends, if possible, with these men. If I had work in a certain district I would call on the magistrate or other official, explain my intentions, secure a proclamation for chapel or school, or at least bring about friendly relations. In the village itself I would send my card to the headmen of the village, make plain to them that I intended to force no one to enter our religion, neither did I expect that any one would be forced *not* to enter our religion or to follow the customs of any other religion; but that my wish was to let each man do as he pleased. I would also enquire who in that place was worthy, accustomed to good deeds, and such an one I would seek out, trying to secure his co-operation in my own efforts to make men better. I would also make the acquaintance of the school-masters and present to them suitable religious books. In this way while many of the converts were poor and despised opposition was restrained by these men of influence. In one section impetus was given to our work through the friendship of an old man, who had the most power for ten miles around, who espoused our cause and afterwards joined the Church.

If we should extend this principle still more widely to missionary operations I would say that those men should be chosen as missionaries who are capable of exerting the most influence, that those missionaries should seek to influence those men in China capable of exerting the most influence, that those methods should be adopted which can best bring to bear the influence of the missionaries on the men of influence in China, and in time call forth their influence to bear upon others, that those places should be chosen which are the centers of greatest influence and that every effort should be put forth to combine, unify and solidify all the

influences of all individuals and of all branches of the Church into one harmonious, overwhelming power that would bring about speedily the Christianizing of all the world. All this may be difficult, but whoever best succeeds in applying the principle will be the best supporter of Christian missions. The power of each one, great or small, should be utilized, but the axiom remains the same. The greater the cause the greater the effect, the greater the power the greater the success. Along what line the power operates along that line will the special results be seen.

Especially is this principle appropriate to China. It rules in every line of operations which seeks the betterment of this people. The very form of the government, all the inter-relations of the cities and villages of the land, the whole trend of Confucian thought and national custom, is to effect the lower from the higher, the less from the greater, the smaller from the larger, the mass from the individual. There is then a potential energy in China, inherent in few nations of the world. Whoever has lived here for any length of time, has either learned to sympathize with this people or to appreciate the possibilities, cannot but long for the time when some new impulse shall arouse and bring to action the latent energy in mountains and rivers, in soil and air, in custom, teaching and habit, in intellect and will, in government and religion; for some power that shall quicken a lofty enthusiasm, create hope, stimulate courage and fill their souls with a new ambition and grand ideals. This energy is here. How shall it be used? Ay, the task is a hard one! But let us study it, and test it, and dream about it, and pray over it, and as sure as God's sunlight shines after every night so will we some day touch some new current of energy that in a moment of time may make up for years of toil.

"Though to-day may not fulfill
All thy hopes, have patience still;
For perchance to-morrow's sun
Sees thy happier days begun."

Matthew Arnold has said, "There is a power that makes for righteousness, and it is the greatest of realities for us." This energy of the Infinite One, pulsating in every star and rippling wave, behind the thunder and the rain storm, lifting up the morning mist and bringing down the rays of the far-off sun, throbbing in our breasts and making us to long for something better; the spirit that knows no place, dwelling everywhere; goodness that beams upon us from the very calmness of the skies above us and speaks just as calmly from within the sacred walls of the conscience; love that feels for us in sorrow's awful presence, and when we stop to listen

has its message of consolation; the One who knows all, who upholds all, who loves all and can bring salvation and joy to all,—this is the energy, not potential but already effectual, supreme over every other energy; impelling them on or drawing them out, universal in the sweep of its sway and eternal in its existence; this is the energy for us to use, for us to follow, until we, too, absorbed into its life, shall attain unto the perfection that is divine.

And He, who is the “brightness of the Father’s glory and the express image of His person,” has brought that energy to our doors. Among all the sons of greatness who have walked this earth,—a Julius Cæsar, a Charlemagne, or a Napoleon, a Dante, a Milton, or a Shakespeare, prophets, priests, poets, heroes or martyrs,—here stands one radiant with a light that ne’er before was seen on sea or land. As Richter has said, “Jesus was the mightiest among the pure and the purest among the mighty, who with His pierced hands, has raised empires from their foundations, turned the stream of history, and still continues to rule and guide the ages.”

As I, then, would advocate the greatest achievement by using the best, the highest, the greatest; so I fain would paint the magnificent glory that wraps the soul, that has learned to be the channel into which God’s holy energy may enter and thence flow forth to others. And right here is the explanation of the apparent antagonism of the two principles which we enunciated at the start. As all the energy of the Infinite One—His love, wisdom, truth and grace—has entered into this world of sin and become incarnated in human life, in order to lift up the lowest and the vilest; so I urge a recognition of all forms of energy, influence and superiority, not for their own sake, but for the good of others, not by an inherent worth arousing our admiration, but going forth as a help to some unfortunate one, like waters of joy flowing down some stream of life. The influence of the strong, let it bless the weak. The influence of the cultured, let it bless the ignorant. The influence of wealth, let it bless the needy. The influence of princes and nobles, let it bless the hard-toiling peasant or the poor laborer, who sees no star of hope shining for him. The influence of the good, let it bless the vicious and depraved. The influence of purity, let it bless the life all scarred with the stains of defilement. The influence of the highest, let it bless the lowest. The influence of a perfect God and loving Father, let it bless us all, until in strains of victorious achievement we reach those heights in the highest where lie everlasting repose.

Interdependence of the Past and the Present and the Future.

BY REV. DWIGHT GODDARD.

Sermon delivered Aug. 15th, 1897, before missionaries from Hongkong, Amoy, Foochow, Ningpo and Chefoo, assembled at Gu-liang, Foochow, for the annual summer conference.

THE first sermon of the year had for its general subject "Progressive Revelation." The preacher showed us how God had been revealing Himself and His love for humanity with increasing clearness through the ages. Let us continue the thought, emphasizing at this time the interdependence of the past, the present and future during the course of this progressive revelation of God to humanity.

For our text we will turn to Heb. xi. 39 and 40, "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us that they, without us, should not be made perfect." The progress of the revelation of God to humanity has been constant from the beginning. So slow often that it almost escapes observation. At other times so rapid that in contrast for a long time after it is as though there was retrogression rather than advance. The times of a phenomenal outburst of Divine light have not, however, been out of order, the time was ripe for more light and truth, and it came. It came not to be fully realized perhaps for centuries. At first it was more like a glorious vision, and there must follow the age of assimilation before it became common knowledge.

David and Isaiah and Paul were products of their age, but their vision shot ahead of their age, and centuries passed before the world had so assimilated and adjusted themselves to the vision that it was ready for the reception of higher truth.

Nevertheless it has been continuous, and one has but to look back over the ages to see how grandly it has unfolded. It has been like the rising tide on an infinite ocean. The waves roll in seemingly to fall away to the level of their predecessors. Again one higher and fuller will break over the ledge far beyond its fellows, and so long will it be before another reaches its height that we weary of watching. But when we lift our eyes from the changing waves and observe the grand and unchanging ledges we note the upward progress and acknowledge the resistless advance.

If we look only on a given village or the short span of our forgetful years we fretfully exclaim, How long, O Lord! But when we consider the sweep of nations and centuries—God's moments—we believe with Isaiah that in that day—and its dawn may be close at hand—in that day "the earth shall be full of the knowledge of the Lord as the waters cover the sea." It is

"The one far off Divine event
To which the whole creation moves."

The visions of the Lord, given to the patriarchs, were grand and splendid, and under their inspiration they labored and rejoiced. Abraham, with promises and friendship of the Most High, lived a life of such high faith that Jew, Mohammedan and Christian have vied for millenniums to do him honor. "He obtained a good report through faith," but he was imperfect, and his age was unready, and he received not the promises. Moses, lifted as no other man ever was into communion with Jehovah, only saw the promised land from Moab's Mountains on the hither side of Jordan. David, in old age, must see all his wealth pass over to another more worthy than he to build the temple. John the Baptist must die in prison.

Each of these saints were waves on the shores of time, each falling back to be sure, but each irresistibly carrying higher the high-water mark of God's revelation. It is a common saying that "Man's vision exceeds his reach." No painter ever yet touched canvas with skill and colors equal to his ideal. No poet ever yet put into words the fullness of his soul's vision.

Struggle, reach, venture as we may, there is always something beyond, for which the soul yearns, the perfect ideal that makes our utmost achievement seem mean and crude. Our eyes penetrate the depths of knowledge and decry a new thought or catch a hint of new harmonies which charm, but do not satisfy, because the very vision only serves to train the mind to think and dream of something still more exquisite. We climb life's upward journey faithfully and well, only to see the sun set in crimson splendor, "a few miles farther west."

On the last Sabbath the speaker called our attention to the disciplinary value of unfulfilled desire, but this glorious defeat has a deeper and a grander value; it is the law of life. What is life? We do not know. One says it is not this, another says it is not that. Another said, "It is an awakening between two sleeps." Another defines it by saying that, "It is a correspondence with an environment." Perhaps the best definition is that of him who said, "Life is a struggle." Paul limited his instructions as to life by teaching us how to live. "A workman that needeth not to be ashamed."

Exhaustive research in natural science has defined the great laws of life to be "a struggle for existence" and "the survival of the fittest." But life is more than a mere negative struggle to escape extirmination; it has for its goal not decay but progress and perfection. We may not any of us accept the materialistic dogma of the ultra evolutionists, and yet every one of us must hold to some sort of progress, evolution, development in life. If we cannot believe with Spencer that supreme impersonal force once set in motion explains all phenomena, neither can we go to the other extreme and hold that a personal God once created all things, and that they have existed in changeless reiteration ever since. Christians must hold that God created and controls all things by His sovereign will, but that sovereign will being infinite love, He watches over His creation with a beneficent care that causes forces and laws to constantly co-ordinate for the highest ultimate good.

We may even call it "resident force" with the scientists if we only keep in mind, that that infinite and eternal energy is God's beneficent will, imminent in creation. Under that fostering care, not in the way of interruption or intervention; but naturally, as "intelligent and beneficent will—having infinite wisdom and foreknowledge, and love, seeing the end from the beginning—would act, type after type of animal life succeeds each other in orderly advance, generation after generation of humanity is born, struggles, dies, not without purpose or progress, but that the better may succeed the good, until in the fullness of time the best shall dawn upon a redeemed and purified universe. "The kingdom of God cometh not with observation." God's method of ruling the universe is by progress through struggle, "God having foreseen some better thing for us."

The contemplation of the grand progress of the ages cannot but be helpful to us if by such contemplation we can grasp the law of life and be inspired to conform to it. There are four possible ways to live:—to deny and repudiate life; to possess and to live in the possession; to seek to get; to seek to give. The Buddhists of all ages have tried the first. To them, in theory at least, life and all material things, being changing and transient, are evil; spirit being changeless and eternal, is therefore good. Hence, fly life, repudiate it, extinguish desire, seek abstraction, the life of pure spirit. To them life is a failure, because they seek to resist the inevitable.

The Stoics and Epicurians of old and the unnamed multitudes of the selfish rich of all ages, illustrate the second. To them life is evil, but they accept it as inevitable and try to live up to their creed,—eat, sleep and be merry, for to-morrow we die. To them life is a failure, because they have ceased to struggle and are overborne by the onward rush of the inevitable.

The third class is illustrated by the tyrants of old, the helpless poor and the misers of all ages, and is seen in the commercial spirit of to-day. They spend their days and strength in seeking to get and to accumulate. To them life is a failure, because the spirit of their struggle is bad, and therefore has no satisfying reward.

The fourth class is illustrated by the servants of God of all ages,—the unselfish, rich and poor, who in humility and sympathy serve God and love their fellow-men, who having aspiration, courage and love, strive to make the world better and happier. To them life is real and successful. They have found life's secret and are living in harmony with infinite law.

Jesus is the great master-mind of such. He understood life to be changing and transient, and therefore secondary, but not necessarily evil; spirit to be unchanging and eternal therefore first and best. So He taught His disciples that life is more than meat and drink, and bade them seek first the kingdom of God and His righteousness. Jesus never defines life, but He never ceases to teach how to live and what to expect in life. He never promises immunity from sorrow and trial, but on the contrary taught that he who would save his life must lose it. He offers the highest rewards and blessings to such as are faithful that suffer and endure for His name's sake. Then to make such a life of struggle possible and happy and victorious, He supplies that necessary impulse and force, the conquering power of love.

Why life is a struggle we may not ask, God knows, and in the fullness of His time we shall know. When the curtain is swept aside, and we can see into the depths of infinite thought, then may we understand the reason of life and sin and suffering. If we may not understand why strife is the law of life we can understand for what and how we are to struggle. The goal of the ages is the kingdom of God. What is the kingdom of God? It is where everyone lives and serves in the Spirit of Jesus. Ritschle defines it as "that state of society where the good of others transcends any private good, as a motive in life."

Ian Maclaren defines it as, "that world-wide state, whose law is the divine will, whose members obey the Spirit of Jesus, whose strength is goodness, whose heritage is God." The common idea in each is self-denying service for others. In the kingdom of God it is more blessed to give than to receive. Not to seek to possess, but "to look up and to lift up."

It is to smooth the way, to make the road easier and safer for the weaker brother and to offer a helping hand. Through such an ideal life changes and conditions come about that make life

broader and easier for the great mass of mankind; by reason of which conditions the poor and lowly may rise in knowledge and comfort, and class distinctions, based on extreme wealth and power, will pass away. Such a life is in harmony with the law of life. It will make the world ready to receive more of God's progressive revelation of Himself. We may not reach the acme of our desires, the realization of our dreams, but we will receive a good report through faith. The encomium "well done good and faithful servant," is for him who is faithful in doing, not for him who merely possesses. It is to such saints of all ages that we owe the manifold blessings of to-day. Each has prepared the way and helped his follower; none have realized the fullness of their dreams; each to himself must seemingly have failed, so far short did he come of his vision, but they laid the foundation, whose perfect building was completed by those who followed after.

Wycliff lived to see his beloved Bible in the English tongue, but it needed to be painfully copied word by word and secretly passed from hand to hand. His manifold literary work was interdicted by pope and king. His "poor-priests" were driven and persecuted for a hundred years. How incomplete his work! "He obtained a good report through faith, but received not the promise." To-day the work of Wycliff is gloriously perfected. The combined output in a single year of the vernacular Scriptures by the different Bible societies is counted in the millions.

The free ministry of Christendom is the perfect building of which Wycliff's "poor-priests" were the foundation. His literary works, though unknown to-day, were almost the beginning of independent thought on the Scriptures and the Church. Of his work as a whole Herrick says, "It underlies and supports the precious superstructure of all our later religious liberty. Our Christian days and institutions and literature are all saturated with the imperishable results of his toil. It did more than anything else to fix our English speech. It made the common mind intelligent, made the peasant the peer of the priest and was the liberator of Christian faith and hope of all ages." His work was perfected in us of later centuries. "He received not the promise. God having foreseen some better things for us that he, without us, should not be made perfect."

Within a generation the very dust of Wycliff was dug up and scattered to the winds, but his work was done. He had kindled the spark that lit the torch of Huss in Bohemia, that kindled the fires of the reformation.

In 1348 Charles IV., of Bohemia, founded the University of Prague, which became almost immediately the foremost university in Europe, with the single exception of Paris. Because of the

common language, Latin, of the universities the students could easily pass from one university to another, and did so in large numbers. In 1382 Richard II., of England, married Anne of Bohemia, and on account of the amenities of the occasion a close relationship sprang up between the two countries.

There were many Bohemian ladies at court, and large numbers of Bohemian students registered at Oxford, and as many more English students were in attendance at Prague. Wycliff was at the height of his influence at Oxford and court, and thus it came about that Wycliff's writings made as much stir in Bohemia as in England. There in the University of Prague the writings of Wycliff "found" Huss, her most notable professor. He translates them, recommends them and "their thought and spirit get into his sermons, and through his influence Bohemia was rapidly saturated with Wycliffian thought." John Huss "obtained a good report through faith, but received not the promise," but he did receive the far more splendid reward,—the martyr's "ruby crown of fire." His work seemed incomplete, the devilish work of Pope John XXIII, seemingly triumphant. But no, God only foresees some better thing for us, that Huss, without us, should not be made perfect. We will not at this time, however tempting, follow the influence of Huss upon Luther, through whom his work was perfected. We must, however, refer to one more chain of influences that wonderfully shows how, in the providence of God, the work of one man supplements and perfects the work of another, and how "through the ages one increasing purpose runs."

Savonarola was at the height of his splendid power in Florence. Lorenzo the magnificent, inspired by zeal for the new learning, had built up the University of Florence. Thence came many English students from Oxford and Cambridge, among them John Colet, son of a Lord Mayor, who afterward became Biblical lecturer at Oxford and Dean of St. Paul's.

While in Florence he came under the spell of Savonarola's fiery eloquence. Savonarola falls, but he passes on the banner to other hands and to none more honored than to John Colet. This almost unknown but most apostolic man, converted, in its best sense, a poor Dutch student, Erasmus, one of the foremost scholars of his age, and to whom all ages are indebted for the gift of the first Greek Testament. That Greek Testament fell into the hands of Thomas Bilmy, and was the means of his conversion. While Bilmy was at Cambridge a young Englishman (a pharisee of the pharisees) came to study theology; while there he delivered as a thesis for his degree a violent oration against the saintly Philip Melancthon. Bilmy sought him out, and by his conversion won him for the

Reformation. That convert was Hugh Latimer, a man worthy to stand before kings.

A young Scotsman comes to Cambridge and falls under the influence of Bilmy and Latimer, and when George Wishart returns to Scotland, it is he who arouses John Knox into an interest in the reformation, and when the soul of Wishart goes up to God from the flames it generates in Knox a zeal that regenerates a nation.

"They without us should not be made perfect."

We may not be able to recognize the invisible chain of influence that cause each succeeding soul to reach clearer heights of vision and life. It may be a hidden connection and impetus, but it is real, an actual part of God's beneficent control of the universe, and every advance prepares us for higher revelations of God and is vantage ground for further struggle.

We may not be able in our own lives to see the forces that have made us what we are. What prayers, struggles, failures, have been the forerunners of our heritage. God knows, we may never know.

This we must know we are the result of a co-ordination of forces, heredity, environment, teaching and example, in fact all those channels that God employs to make us what we are.

But what we are is unimportant after all. Let us grasp the meaning of life and live. We are the result of the past, heirs of the ages, and the past is perfected in us.

But what is more important we condition the future.

Would to God only the good and true and beautiful combined to condition this development. Unfortunately selfishness and sham and ignorance all have their part. In a true sense the work of God is hindered and delayed by the sin and blunders of His followers. Hence progress is slow and halting, but God is omnipotent, and the advance is sure. Let us seek by prayer and sincerest consecration to strive not for ease and sense, but that those who come after us may be prepared for a clearer vision of God. "Forgetting the things which are behind and reaching forth unto the things that are before, let us press toward the mark."

Love begets love. If we would have humility and sympathy in the world we must first be humble and sympathetic ourselves. Ian McLaren says, in the "Mind of the Master," "the kingdom of God rests on individual consecration. The kingdom of God will come in a land when it has come in the hearts of the people, neither sooner or later. The kingdom of God cometh to a man when he sets up Jesus' cross in his heart and begins to live." And to live is to serve.

The closing thought is this: The great need of China to-day is a native John the Baptist, who, strong in native learning and the power of the Holy Spirit, is ready to be her prophet, to lay down

his life if need be for his countrymen. One who is able and willing to go from province to province, to stand before magistrates, and emperor if need be, and say, "Thus saith the Lord, I hate your idols and your feasts, your superstitions and your 'Fung-shui.'"

"Woe unto your priests and literati. How long will you oppress the poor and pile up riches, and for a vain show write long essays on virtue and parade your sham ceremonials. 'Woe unto all that do iniquity, for the day of the Lord is at hand. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.' 'And what doth the Lord require of thee but to do justly and love mercy and to walk humbly with thy God'. 'Repent, for the kingdom of God is at hand.' 'Rend your hearts and not your garments and turn unto the Lord your God; for He is gracious and merciful, slow to anger and of great kindness.' 'Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.' 'Believe on the Lord Jesus Christ and be saved.'"

You exclaim, "To what purpose? He must certainly fail and probably lose his life." Fail? Yes, such an one must surely die as the martyrs died, but what could not such a martyr and prophet do for China. It would be said of him, as it was said of Patrick Hamilton, to the archbishop who ordered his burning before St. Andrews,—“If you burn more let them be burnt in house cellars, for the reek of Maister Hamilton has infected as many as it did blow upon.”

The martyrdom of such a one would kindle a blaze that would sweep over China.

China must have her Wycliff, her Huss, her Luther, her Wesley. Her prophets must offer up their lives; she must climb step by step and be made perfect through suffering. God has provided some better things for the future than without to-day the future shall not be made perfect. You lament an occasional village persecution? Why should you? "Rejoice and be glad." It is out of such conditions that prophets are born and men are tried as gold in the fire. If China is to have the privilege of a progressive revelation of God she must first have an awakening, to be ready for it. If she is to have an awakening she must have prophets. If she is to have prophets there must first be the proper environment, from which prophets spring. We are moulding this environment, and thus conditioning the future.

We must be patient and sympathetic, aspiring and courageous, willing to endure hardship for His name's sake.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Aye, more than this perhaps.

"Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

We must be willing to decrease as others increase. Content without the promise.

We must not be like the undertow that holds back the rising tide; we must yield ourselves in glad surrender to the impulse of his mighty love and in self-forgetfulness "learn to labor and to wait." When He cometh the promise will be ours in perfection.

Progress of Missionary Work in T'ai-chow Fu.

BY JOHN A. ANDERSON, M.D.

[China Inland Mission.]

IT was my privilege to spend several weeks recently among the beautiful hills of Cheh-kiang province in the prefecture of T'ai-chow. The triumphs of the cross in these regions fill my heart with deep gratitude and praise to God. This description of what I saw and heard is given with the desire that God may be glorified thereby; and that my fellow-missionaries, and especially those in charge of young churches, or engaged in pioneer work, may be encouraged and helped.

The city of T'ai-chow is 40 English miles from the sea and about 150 miles by road south from Ningpo. The district has a bad character for rowdies, robbers and smugglers. There are five hiens in the prefecture. Four of these are being worked from the city of T'ai-chow, which was opened as a station of the China Inland Mission in July, 1867. The missionary in charge is Mr. W. D. Rudland, who came to China with Mr. Hudson Taylor and the first party of C. I. M. workers on the ship *Lammermuir* in 1866. Twenty-seven years ago he went to T'ai-chow, which has since that time remained his station. The district in which he carries forward missionary work has an area and population about equal to Wales. No other Protestant mission has been there till a few years ago, when a centre was opened by the C. M. S., whose good work we have not space to refer to in this article.

From the commencement of the work till now discouragements and difficulties have not been lacking. The precious Gospel seed has

at times been sown in tears, with little prospect of any harvest so far as the natural eye could see. Yet to faith's vision the prospect was "bright as the promises of God." Two of our first missionaries to visit T'ai-chow were robbed of all the money and goods they had taken with them. Later when Mr. Rudland was passing through Ningpo on his way to T'ai-chow he met a foreign merchant, who expressed surprise that he would attempt to go to such a rowdy place. "But of course you are taking arms with you?" said the merchant. "Yes, I have arms," said Mr. Rudland. "Have you a revolver?" "No, I have a sword." "A sword!" said his friend, "that is rather a conspicuous weapon to carry." "I carry mine in my pocket," said Mr. Rudland, at the same time producing his Bible. And it is the Bible that has gained the victories which have been won around T'ai-chow.

Translating and Printing.

Early in the work the necessity was felt of giving the Scriptures to the people in language that they could understand. The dialect of the people in this district differs greatly from other parts of China; hence the Scriptures and other books which are read in other places are quite unintelligible to the mass of the people in this place.

A printing press belonging to the C. I. M. was brought to T'ai-chow. Mr. Rudland set it up and trained natives to work it. He translated the New Testament, the books of Genesis, Jonah, Psalms and Daniel and printed them. Several other books and tracts and a hymn book have also been translated into the colloquial and printed; and a primer and vocabulary prepared that are invaluable for young missionaries. As time went past Mr. Rudland saw places in his New Testament that needed revision, and in company with the four young men who had joined him in the work he commenced two years ago to revise it. Every phrase was carefully examined in order to give the exact meaning of the original if possible. Native evangelists, specially chosen from different parts of the district, sat in committee with our friends to guard against the use of such words as the common people might not understand. The revision is completed, and the last sheets were being got ready for the press as I left T'ai-chow. The British and Foreign Bible Society bears the expense of publishing this edition; and Mr. Rudland has a letter from the secretary of this noble Society, containing the thanks of its directors for the work of translating the New Testament which he has accomplished.

Statistics

showing the progress of the work during thirty years are of interest. Let them cheer the lonely pioneer and inspire hope

in the toiling missionary who has spent years sowing the precious Gospel seed; but so far with little apparent result. "In due time ye shall reap if ye faint not." During the first five years of mission work in T'ai-chow only four persons were baptised; then year by year enquirers were multiplied till during the next five years fifty-six persons were admitted to Church fellowship.

Things looked bright at the beginning of the second decade—1877; but a truce seems to have been soon formed between the Church and the world. For three years ending 1883 there was no persecution, and the Church made no progress. Spiritual slumber paralysed its energies, and although souls were gathered it was not till 1890—the year that marks a new era in the history of the work—that the number of converts was again multiplied. During the five years ending with December, 1896, there were 1426 baptisms. At that date there were 1282 men and 249 women in Church fellowship.

Table of baptisms and opening of stations in T'ai-chow district by C. I. M. during three decades, July 1867 to December, 1896:—

			<i>Baptisms.</i>	<i>Stations opened.</i>
1867 to 1876 inclusive	60	7
1877 „ 1886	„	...	180	1
1887 „ 1896	„	...	1534	18
Total for thirty years 1774				26

Points of Interest.

In common with other parts of China the population here is largely composed of agriculturists, and it is from them that the Christian Church of the district has derived its most reliable leaders. The deacons are mostly farmers. They give their time to caring for the work without remuneration, or reward; and their efforts have helped largely in bringing the work to its present state.

The spoken language of the district is very different from other parts of China. Perhaps the Ningpo dialect most resembles it, although containing much that is unintelligible in T'ai-chow. Mr. Rudland followed the example of Ningpo missionaries in

Romanizing the Colloquial.

(This is to write the sounds of the spoken language in the letters of the Roman alphabet). Although the Chinese are proud of their learning it is nevertheless true that only a small proportion understand their own written language. In districts with strange dialects, such as T'ai-chow, this state of affairs is likely to be accentuated, because the spoken language becomes so far removed from the pronunciation of the written characters that it is only by a feat of

memory that their sound and meaning can be recalled; and even when recalled and read the common people do not understand what is read to them. But when their ordinary talk is written phonetically in Roman letters the whole scene is changed. Mr. Rudland recalls the delight of the women when the Gospel of Matthew was first Romanized. "Oh this is splendid," they said, "you are reading our own words." For the first time in their lives they understood what was read to them.

The Chinese themselves learn to read the Romanized in a fraction of the time that it would take them to learn their own Chinese characters. If Romanizing is to be made such a success in other parts of China as it has been made in Ningpo and T'ai-chow, it must, as here, be spelt so as to give the local spoken languages of those parts.

Continuity in the Plan of Work

is of importance everywhere, but especially so in China. Hence the desirableness of having several experienced workers in each central station, who will carry on a given plan of work in the surrounding district, and who can relieve each other in the general oversight for periods of rest, or for furlough. Good work may be seriously crippled if placed under the charge of inexperienced missionaries or of those who are poorly acquainted with it. Erratic changes in the methods of work provoke suspicion; whereas patient, earnest persevering work always results in success. By the grace of God Mr. Rudland has been able to continue work of this character for a quarter of a century. It is ten years since he was home on furlough, and during these ten years he has only spent one summer away from T'ai-chow. For two years the leaders of the C. I. M. have been urging him to take another furlough, but he cannot yet see his way to leave the work so long without an experienced leader to take charge in his absence.

A Thorough Understanding

with the natives has resulted from his continued work among them. Without such an understanding we need never expect to do much in this land. The native Christians are taught to regard the work as their work and not merely as that of the missionary. Difficulties and plans for its extension are discussed with them, and to them is committed the responsibility of carrying the Gospel to their countrymen. Only a small fraction of the work of evangelization is done here by the foreign missionaries. The Chinese are the workers, the missionaries are their leaders. When the aim and object of both foreigner and native blends into one—the glory of God—each looks naturally to the other for sympathy and help.

Training of Natives.

This work has for many years received the careful attention of Mr. Rudland, and a large part of his time has been devoted to it. He believes thoroughly that China must be evangelised by the Chinese. The native Churches at the twenty-six out-stations are therefore invited to recommend those, in whom they have confidence, to come to the central station for Bible training. After an entrance examination those who can read intelligently, either in the Chinese character or in Romanized colloquial, are admitted. During the past session about twenty students entered, although only six remained right on through the nine months of study. These six have spent in all about eighteen months here in Biblical study. Five of them have been sent as evangelists to needy parts of the district.

Some of the converts are unable to leave their work in order to take a whole session at one time. Opportunities are therefore given for such to attend the classes during the first or last months of the session. The four Gospels and the Epistle to the Romans have been carefully studied, also some Old Testament history. No time is given up to secular education at these classes. The Bible is the one grand object of study. The students meet daily for classes. They also help in preaching on Sundays, and have opportunities for private talks with enquirers and others during the week. When the session has closed, or the time for which they have come is expired, they return to their homes and to their ordinary employment. If one or more of the students seem to the missionary to be specially suited for evangelistic work, they may be invited to give themselves entirely to that work.

It will be seen that two objects are being attained through this system of training. *First* and most important is the help given to the out-stations where only an occasional visit can be paid by the foreign missionary. The best men and women from these churches can come and practically live with the missionary for a month or longer, receiving invaluable spiritual help and instruction. When they return to their homes they are pillars of strength to the church, and centres of usefulness in their neighbourhood. In them the missionary reduplicates himself, and through them influences thousands whom he may never meet on earth. *Second*, The missionary becomes personally acquainted with those who are or will be leaders in Christian work. From this personal acquaintance, combined with the recommendation of the native churches, he is able to help forward those likely to be useful as evangelists, Bible-women, teachers, or colporteurs.

Out-stations

consist of preaching halls in market towns, where the converts gather together for their services on Sunday and during the week. They are necessary because of the distance from the central stations. A deacon or an evangelist is usually the leader. The rule has been, before opening an out-station, to wait for a nucleus of resident native converts who can help in sustaining the work in that locality. The name "Out-station" does not necessarily mean that the body of Christians meeting there is smaller than the one at the central station. It only means that no foreigner is resident there. Several of the out-stations have churches with larger memberships than either of the two central stations.

Church Organization.

No distinctive form of Church government has been adopted. The converts have been baptised by immersion as believers in the Lord Jesus Christ. Starting from this point it might be called a Baptist church; but as time went on, and the work grew, developments occurred which have produced the somewhat unique state of affairs now to be found here. Mr. Rudland believes that a national (not established) Church is wanted for China. He deprecates any attempt to erect sectarian barriers among Chinese Christians, or to force them into the time-worn ruts of denominationalism. Hence we find the Churches here with a government that is at one and the same time Congregational, Episcopal, Presbyterian and Methodist. Congregational in that each church is self-governing; Episcopal as the senior missionary is practically bishop of the district, guiding and helping the different Churches and the native and foreign workers; Presbyterian inasmuch as the presbytery which meets regularly thrice a year and may be convened for a special session if required exercises control over the general affairs of the district. The senior missionary is chairman and convener of this council, which is composed of the other foreign missionaries in the district and of all the native helpers who have been ten or more years in the work. Finally the unpaid local preachers introduce a strongly Methodist feature which is bearing good fruit.

School Work

has till recently been conspicuous by its absence.

Persecution

has been frequent and sometimes severe against the native Christians and enquirers; but it has completely failed to stop the progress

of the work. On the contrary, where the greatest persecutions have been there the number of converts has increased most rapidly, and increased blessing has always followed fresh outbreaks of persecution. So much has this been the case that Mr. Rudland has come to regard attacks on our converts and chapels as the sure herald of a coming ingathering of souls in the locality affected. It is well for us sometimes to remember how many of the Chinese Christians have to suffer for the name of Christ. Out of many recent cases that have occurred here I will select seven:—

1. Near our Sin-chū chapel was a married man with a family dependent on him for their daily bread. He heard the Gospel and became an enquirer. His heathen friends (?) were so enraged that they came and attacked him. After wreaking their vengeance they left him terribly bruised and with both his eyes punched out.

2. The first Christian at Peh-shū-iang was an old man. His life was threatened and a shot fired through his house as a warning that he must renounce the Jesus religion.

3. Around Lu-gyiao many Christians have suffered much from persecution. They were waylaid as they returned home from the place of worship and attacked with ferocity by bands of men armed with iron weapons, clubs, etc.

4. At Ko-tsi the Christians were brutally attacked and the evangelist nearly killed. His life was saved by an enquirer throwing himself on his prostrate body to prevent further violence. Others were so seriously hurt that it took months for them to recover sufficiently to resume their daily work.

5. One of the deacons at O-dzing, a well-to-do farmer, was dragged through the village and beaten 200 blows, then asked to renounce the foreign religion. On refusing to do so he was beaten 200 more.

6. The evangelist at O-ti-iang had his life threatened, and fled to T'ai-chow city. For six months he dared not return, even to see his father die. During his absence the native converts carried on the meetings.

7. At K'i-k'eo a reign of terror was kept up for months under the direction of the leading man of the place. Preaching had to be discontinued for twelve months, and is only just recommenced. On Sundays men were posted on the roads to our chapel to warn the Christians that if they attended the services they would be killed. A member of the Church was shot at and had his house pillaged. He had to keep in hiding for months. The evangelist was beaten, robbed and cast more dead than alive into a *kang* of filth, from which he was rescued by friends.

With such a record lived in our midst, with apostolic successes following years of patient toil, with apostolic sufferings bravely borne by our Chinese brothers and sisters, we do well to take courage. What God has accomplished in T'ai-chow can be done in every province of China. To Him we ascribe blessing, honour, glory and power for ever and ever.

The Theism of China.

BY F. HUBERTY JAMES.

(Reprinted from the "New World" by request.)

THE words "Theism of China" signify the belief of the Chinese in one God, the Lord of all men and Supreme Ruler over all spiritual beings. The earliest records show that some 5000 years ago the Chinese believed in and worshipped many divinities, but the chief place was given to the Supreme Ruler, the "Emperor" of men and Director of the gods of the mountains, rivers and other departments of nature. Perhaps the earliest distinct account of religious worship given us in the ancient books of China is that related in the second part of the "Book of History," which is one of the most reliable as well as one of the most venerated of the Chinese Classics. We read that the Emperor Shun—about B.C. 2255—"sacrificed specially, but with the ordinary forms, to God; sacrificed with reverent purity to the Six Honored Ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits."

The words "Six Honored Ones" remind us of the "Six Bountiful Immortals," who, the Zend-avesta tells us, were created by Ormuzd to act as his immediate attendants and to superintend all the gods of nature. By some writers they are held to be the "Six Sons of Heaven and Earth,"—water, fire, wind, thunder, hills and lakes. By others the term is interpreted as signifying the "sun, moon and stars in heaven above; the rivers, seas and mountains on earth below." Another opinion is that the Six Honored Ones were spirits who resided in certain stars and ruled over the seasons, cold and heat, the sun, the moon, the stars and drought; but there appears to be more evidence to show that they are identical with six minor divinities of ancient Chaldea.

Professor Legge tells us that "the Chinese Classics do not take us back to a time when the religion of China was a pure monotheism." This is true, and down to the present time no one has

proved that such a system ever existed there. We simply know what the Classics tell us, that the ancient Chinese worshipped one Supreme Ruler and a host of other spirits. They had no idea that their worship of the lesser divinities might offend the Lord of all the spirits; such a conception belongs to another land and a much later age. We may go further and say that they felt, as the Chinese do to-day, that it was quite agreeable to the Supreme Ruler for men to worship all the spirits to whom he had intrusted the management of the different departments of the universe. Since he had honored them by giving them high positions of authority, he could not wish that mankind should ignore their efforts and pay them no respect. The prayers recorded in the "Institutes of the Ming Dynasty" afford conclusive evidence on this point.*

We do not know how long it took the ancestors of the Chinese to rise to the conception of one Universal Ruler, God of gods and Lord of lords; probably it occupied thousands of years. When they had once grasped this idea, they possessed an elevation of thought certain to lead to remarkable results, and, however long it took them to attain this position, the time was not spent in vain, for such a noble truth is worth the toil of ages to secure it. It is very easy to read our own conjectures into ancient records, and we need to guard against this tendency; but it does seem probable that the attainment of a belief in One Great Universal Sovereign was one of the influences which moved the more enterprising of the old Accadians to venture into distant lands in order to find means of subsistence for their increasing numbers. If they had continued to believe only in a local divinity, it might have restrained them from becoming pilgrims to a far country. A larger conception of God led them to larger enterprises.

The etymology of the term for God used in the old "Book of History" is somewhat uncertain, but the fact that it was afterward appropriated by an ambitious emperor as a title for himself (about

* This is very clearly shown by a passage in Professor Legge's *Religions of China*, p. 18. "In default of prayers or hymns of a date anterior to our era addressed to such spirits, we may accept, as representing faithfully the ancient tradition, the following prayer to the heavenly and earthly spirits, selected from the 'Statutes of the Ming Dynasty' (1368-1642). To the heavenly spirits, 'the spirits of the Cloud-master, the Rain-master, the Lord of the Winds, and the Thunder-master,' it is said: 'It is your office, O Spirits, to superintend the clouds and the rain, and to raise and send abroad the winds, as ministers assisting Shang-ti (the Supreme Ruler). All the people enjoy the benefits of your service.' Again, to the earthly spirits, 'The spirits of the mountains and hills, of the four seas and four great rivers, of the imperial domain, and of all the hills and rivers under the sky' it is said: 'It is yours, O Spirits, with your Heaven-conferred powers and nurturing influences, each to preside as guardian over one district, as minister assisting the great Worker and Transformer, and thus the people enjoy your meritorious services.'" Nothing could afford more convincing evidence that such customs were not begun because the Chinese people "did not like to retain God in their thoughts," for when they worshipped minor divinities it was because they believed that the Supreme God wished them to do so.

220 B.C.) indicates that it was understood to be the appellation of a personal Ruler, and not simply of an unconscious material force. This view is confirmed by many passages in Chinese literature. To give only one specimen, a sentence in the "Book of Changes" (B.C. 1200) reads thus: "The Heaven which produces, develops and governs all things is called God."

The terms God and Heaven are apparently used interchangeably by the Emperor T'ang, who lived about B.C. 1766. He is said to have "reverenced God," and in other passages to have prayed thus: "O Heaven who gave me birth," "Do not I day and night revere the Majesty of Heaven?" Once, when his country was suffering from calamity, he prayed as follows: "I presume to use a dark-colored victim and to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of this (matter) is in harmony with Thy mind, O God." There is a reference here to an expedition to punish a wicked prince; also to the impartial way in which the emperor had striven to award praise and blame to the government officials. In another passage the same emperor says: "The great God has conferred even on the common people a moral sense." The reference to the "mind" of God and to his bestowment on man of a "moral nature" is very important, if not conclusive, as to the existence of the idea of the personality of God, but it may be well to cite other passages and then sum up their teaching.

The chronology of the "Book of History," as of the other Chinese Classics, is in an unsettled condition, but we have good authority for the statement that it contains trustworthy fragments of the history of China from B.C. 2300 to B.C. 721. Here are several important passages: "In the inspection of men below, Heaven's first consideration is their righteousness." "Heaven compassionates the people." "Heaven loves the people." "The ways of God are not unchangeably fixed: on the man who does right He sends down only blessings; on the man who does wrong He sends down only miseries." "It is not that Heaven does not treat men with impartiality, but men ruin themselves." "Heaven, unseen, has given their constitution to mankind, and has assisted its harmonious development in their various conditions." On this last passage one Chinese commentator says: "The people have been produced by Supreme Heaven; both body and spirit are bestowed by Heaven." In another place we read: "Heaven, in order to protect the common people, made for them rulers and instructors." "If you will reverently obey, Heaven will treat you with mercy and favor."

When narrating the downfall of a tyrannical and cruel king the "History" declares: "On this account God no longer protected him, but sent down the great ruin which we have witnessed." Again, in describing a time of famine, it says: "The poor people in such a case, carrying their children and leading their wives, made their moan to Heaven." I remember the migrating famine refugees did the same in 1877-79.

The "Book of Odes" (B.C. 1766 to B.C. 1123) has some passages which are equally striking and belong in all probability to a much earlier date. "God is with you; have no doubts in your hearts." "There is the great God: does He hate any one?" "O vast and distant Heaven who art called our father and mother." "Heaven, in giving birth to the multitude of the people, to every faculty and relationship annexed its law." This king Ki was gifted by God with the power of judgment. "When God gave the command they [the several kingdoms into which China was then divided] became subject to the Chow dynasty." "The Ruler of all things is God." "King Wen, watchfully, reverently, and with entire intelligence, served God." "All ye officers, let each of you reverently attend to his duties; ye do not stand in awe of Heaven." "Great is God. Beholding this lower world in majesty, He surveyed the four quarters [of the land] seeking for some one to give settlement to the people." "Of an evil monarch it is said: 'Show had no repentant heart;' in spite of judgments he continued in his wickedness, 'not serving God.'" Again we read a plaint to high Heaven: "O Heaven, look on those proud men, and pity those who are troubled." "O thou great and bright Heaven, shouldst thou not have compassion on us?"

Here are some verses which remind us of the old Hebrew writers: "As soon as the fragrance ascends, God, well pleased, smells the sweet savor." Again: "God, who had raised the State, raised up a proper ruler for it."

The arm of king Wu was full of strength,
Irresistible was his ardor.
Greatly illustrious were Ching and Kang,
Made kings by God.

Praising a virtuous ruler, the writer says: "Thou didst confer on us the wheat and barley which God appointed for the nourishment of all." In the Psalms we read: "Thou hidest thy face and they are troubled." The Chinese poet says: "God has reversed His usual order of procedure and the lower people are full of distress." In the Book of Job (ch. xxxvii.) we read: "With God is terrible majesty; . . . men do therefore fear Him." The "Book of Odes" says: "Revere the anger of Heaven, and presume not to make sport or be idle; revere the changing moods of Heaven."

It is unnecessary to quote further, but Professor Legge's synopsis of the teaching of these ancient books is so valuable and pertinent to the subject that I must give one or two extracts from it. He says: "In both of these books many things are predicated of Heaven, Ti, and Shang Ti that are true only of the true God. He is the ruler of men and all this lower world. Men in general, the mass of the people, are His peculiar care. He appointed grain to be the chief nourishment of all. He watches especially over the conduct of kings, whom he has exalted to their high position for the good of the people. While they reverence Him, and fulfill their duties in his fear and with reference to his will, taking his ways as their pattern, He maintains them, smells the sweet savor of their offerings, and blesses them and their people with abundant and general prosperity. When they become impious and negligent of their duties, He punishes them, and takes away the throne from them, and appoints others in their place. His appointments come from his foreknowledge and foreordination. Sometimes He appears to array himself in terrors, and the course is altered. The evil (*i.e.*, the calamity) in the state is ascribed to Him. Heaven is called unpitiful. But this is his strange work in judgment and to call men to repentance. He hates no one, and it is not He who really causes the evil time; that is a consequence of forsaking the old and right ways of government. In giving birth to the multitudes of the people, He gives them a good nature, but few are able to keep it and hold out good to the end . . . Such is the testimony of the History and the Odes as to the views entertained concerning God during the many centuries to which the histories and pieces belong; they do not contain a sentence inconsistent with those which I have woven into my description; nor is there a word in them about the sacrifices to other spirits implying that there was one among them 'equal or second' to, or more than a minister of, Shang-ti, or the Supreme Ruler of Heaven."

The word "Heaven" was undoubtedly used to signify the great Power above. It is true that sometimes the phrase "Heaven and Earth" is employed in these ancient writings, but this does not prove that two powers are intended, for the emperor of China is also called the "Father and Mother" of the Chinese people, and even the magistrate of a county is so designated at the present time.

It must not, however, be supposed that terms used loosely in the days of ignorance were always correctly understood. Then, as now, some knew no better than to think the material heaven and earth were referred to, and the learned expositors of the Classics have blundered almost as much as the "stupid people," as the proud Confucianist calls them, or, as the humble Christian prefers

to denominate his beloved brethren, "the masses." What is important to note just here is, that it was not Confucius who led his countrymen astray in regard to this matter; it was the inevitable consequence of the use of words in more senses than one, before the schoolmaster had been abroad long enough to produce exactness of ideas and expression. It is always hazardous to be so economical of words as to make one do the tasks of two, even when it concerns the exposition of the Westminster Confession or the Apostles' Creed. The Chinese vocabulary at that period was very limited, and the confusion of ideas was not the result of ingenuity, but of simplicity. Nevertheless, as Professor Legge remarks, "there was a danger of its leading to serious misconception concerning the oldest religious ideas and worship of the nation, a danger which Confucius himself happily came in to avert. We have from him the express statement that 'the ceremonies of the sacrifices to Heaven and Earth are those by which we serve Shang-ti' (God). The worship offered to them was to one and the same God." This fact does not rest simply on Professor Legge's assertion, for the recorded prayers of the emperors of China prove it conclusively. To cite only one instance, when in 1644 the first emperor of the present dynasty ascended the throne in his official prayer he used the terms "Heaven and Earth," "God" and "Heaven," synonymously. (See Legge's "Religions of China," pp. 32-34.)

To return to Confucius. The conception so common in America that he was, if not an unreligious man, a thoroughly skeptical philosopher, rests on no sufficient foundation. It is true that he ordinarily avoided the use of the personal name Ti, or God, and employed the apparently more materialistic term Heaven. This, however, may merely show either that he possessed an undue amount of philosophic coolness of temperament and intellect, or that he thought only the sovereign, as the people's representative, should use the personal name God, while it was more becoming for the people to use the more distant and respectful term Heaven, even as the Chinese people to this day employ the word "Palace" as the designation of the emperor. We have, however, one certain instance of his using the word God: "By the sacrificial rites offered to Heaven and Earth, the ancients served God;" and one instance, not so well authenticated, where he is said to have advised a family to "sacrifice a calf to God." ("Chinese Natural Theology," by Chalmers, p. 275.)

It appears to be certain that "Heaven" was to Confucius the name of a personal being, for he said, "He who sins against Heaven has none other to whom he can pray." On another occasion he said: "Alas! there is no one that *knows* me;" but he at once added, "But there is Heaven; *it* knows me." It is also recorded

that he taught his disciples that "the ideal man stands in awe of Heaven's decrees." Again: "Heaven produced the virtue I possess;" "While Heaven does not allow this teaching to perish, what can the people of K'wang do to me?" We have conclusive evidence that Confucius believed that he was sent by Heaven to teach the people; we have his own explicit declaration that he prayed; and his disciples and relatives have preserved the tradition that, at the close of his life, he solemnly presented his literary labors to Heaven for acceptance. These things certainly do not indicate that he was a skeptic, or indifferent to religion. Confucius was a reserved man, and in all probability his piety was not of a demonstrative or effusive kind; but this does not militate at all against the sufficiency or genuineness of his religious character.

It should also be remembered that Confucius claimed, not to originate a system, but only to "transmit" the teaching of the ancient sages. He is, and for centuries has been, revered as the "ancient teacher and perfect sage," who handed down the classics and their teaching for all generations. There is not the least ground for supposing that he doubted the truth of a single word which he transmitted; on the contrary, there is abundant proof that he piously believed, and even that he excessively revered, the whole of it. Dr. Legge well says: "Confucius was a great and wonderful man; but I think that the religion which he found and did so much to transmit to posterity was still greater and more remarkable than he." Confucianism is the name for the teaching of all the sages of China, for the teaching of Confucius and as certainly for that of all the wise and good men who lived before and those who have lived since he passed away. We have no evidence that Confucius discarded any of the religious doctrines or rites of his predecessors, or that his successors have abandoned a tittle of the system he transmitted to them. A distinct and unbroken historic continuity characterizes China's religion; and it is as truly a *religion* as any system known, though we may be constrained to conclude with Professor Legge that it "cannot satisfy the longings of the soul, or the instincts of our moral nature; nor prove sufficient to guide our steps in the way of peace and holiness."

(To be concluded).

*A Sketch of Ninety Years' Missionary Work in China.**

I.

BY REV. W. MUIRHEAD., D.D.

IT is now exactly ninety years since the first Protestant missionary came to China, and the writer has been asked to give a *résumé* of the rise and progress of the missionary work during the first half of that period. It may appear to have been the day of small things, but it was then the foundation was laid for a great and glorious future in the history of Christian missions in China.

In the year 1806 the Directors of the London Missionary Society resolved on a mission to China, as they had previously arranged in other parts of the world. They chose a young man, Robert Morrison, for the purpose of starting the work. His parents were highly respectable, moving in a humble position in life, and training their family in the fear of God. Robert was born in 1782 in the town of Morpeth, in the north of England. About two years ago the writer was sent thither to assist in a memorial service on account of Dr. Morrison. The minister with whom he stayed for a few days, took him to see the place where Dr. Morrison was born. It was an unpretending part of the town, and over the passage way that led to the house in question, which had of course been rebuilt in the course of years, there was an inscription: "Dr. Morrison, the celebrated missionary to China, was born here."

In his early days young Morrison lived rather a careless life; but happily experienced a great and saving change, and at the time of his appointment to be a missionary, was in one of the colleges in London as a student for the Christian ministry. No sooner was he set apart for the work in prospect than he devoted himself with all eagerness to the study of Chinese, having found certain books on the subject in the British Museum, and he secured the assistance of a Chinaman, whom he happened to become acquainted with.

We gather from his diary and letters, which give a striking view of his Christian life and character, that he was ordained in January 1807, and shortly after arrangements were made for his

* Addresses delivered at a conference of the Southern Presbyterian Mission.

departure for China. It was found, however, that the East India Company, which was the ruling power in those days, was totally opposed to missionaries proceeding to China as to India, and it was necessary for Mr. M. to go to America, and thence, if possible, to Canton. It was a long and tedious voyage, not without danger on the way, but on arriving at New York, Mr. M. received a hearty welcome from various friends to whom he had been recommended. Steps were soon taken to secure a passage on board a ship going to Canton, and on the eve of his starting the well known occurrence took place in the case of the shipowner, who seemed to look upon Mr. M. as a "deluded enthusiast," and said to him, 'So you really expect that you will make an impression on the idolatry of the great Chinese Empire?' 'No, Sir,' Morrison replied, with more than his usual sternness, 'I expect God will.' He sailed in May on board the *Trident*, and seems to have made a good use of the time in study and otherwise, till he reached Canton, on the 8th September 1807.

His arrival was by no means welcome as a Christian missionary, owing at once to the action of the East India Company and the Chinese authorities. Several, however, befriended him, and did what they could to make him comfortable. Still it was necessary that arrangements should be made to enable him to remain, and such were his attainments in Chinese that he was appointed to the office of interpreter in the service of the Company, so opposed to his position as a missionary. While engaged in this capacity, he was free to carry on his own work as he found opportunity, and he was most assiduous in it.

His great aim was the formation of an English and Chinese Dictionary and the translation of the Sacred Scriptures. These two objects were his *beau idéal* in the early part of his missionary life, though he faithfully attended to every other duty that devolved upon him. For several years he laboured alone, but in the year 1812 Mr. Milne of the same Society arrived, and proved to be a most valuable coadjutor; only he was not allowed to reside at Canton, and was obliged to repair to Malacca, where as at Penang, Singapore and Batavia, important missionary work was carried on, in the hope that China would some day be opened, and the heralds of the cross permitted to take advantage of it. In 1820 the translation of the Bible was finished, and shortly after the Dictionary was completed. The one was carried through at the expense of the British and Foreign Bible Society, which had taken a deep interest in the work from the first. The other was paid for by the East India Company. On account of both, Mr. Morrison was highly honored, having accomplished a great undertaking,

and he well deserved the estimation in which he was held in consequence.

In 1830 the Rev. Mr. Bridgman, of the A. B. C. F. M., came to China, and was followed by Mr. Wells Williams, both useful and devoted missionaries, and by whom the *Chinese Repository* was published for twenty years, deserving very high commendation indeed. From time to time accessions were made to the number of foreign missionaries, who all did what they could in the prosecution of their work. Not only was their immediate neighbourhood evangelized by preaching, teaching and circulation of Christian tracts and books, but distant visits were paid to different islands and along the coast of China, and so the good work was carried on in the way to which they were as yet shut up.

A new era began to dawn when war was declared between England and China in 1840. It is generally known as the opium war, though some would describe it as the result of a long series of disagreements between the two countries. The issue was that in 1843 the first treaty was formed, by which five ports were opened for trade and commerce, and Hongkong was ceded to England. These ports were Canton, Amoy, Foochow, Ningpo and Shanghai. It was specifically arranged that missionary work should be allowed in these places. They were readily entered on with this view, and as soon as possible active effort was put forth in connection with them. At first there were few missionaries in the field, and much preliminary work had to be done. In some instances the language had to be learned, and chapels, schools, houses and hospitals had to be built, but we can confidently say everyone entered on his department with zeal and determination. We are not called upon, neither is it necessary, to detail particulars in regard to the various fields. In many respects they were all alike, as far as the work was concerned, and the people were much in the same circumstances, imbued with the same ideas and having the same difficulties to be overcome. The writer is able to speak of Shanghai, to which he came in 1847. One work was then being proceeded with, namely the revision of Dr. Morrison's New Testament, as had been arranged at a meeting of the missionaries in Hongkong in 1843. In addition to this chapel preaching and school teaching, as well as hospital and dispensary work, were actively carried on by the missions that had been established. It was intensely interesting to listen to the public preaching of the Word and to notice the crowds who were present, as was the case also when medical relief was given. An important branch of the work was country visitation, which, though limited at the outset, soon grew to be a widely extended field of labour. As our numbers increased, and our aptitude

for the work, the country was gone over for scores and scores of miles. Cities, towns, villages and hamlets came under our hand. It was a great joy indeed to be engaged in this way, and do our part in the evangelisation of the multitudes everywhere to be met with.

It may be asked how we were received in these visits and the work in general, and what was the impression apparently arising from them? A word or two first on the manner and matter of our public preaching. Our great endeavour was to exhibit a spirit of friendliness towards our hearers, as they came often in hundreds to listen to us in the chapels or in the open air. It was easy to quote their own classics for this purpose, which had generally a pleasing influence. Then by a series of illustrations bearing on their life and character, with which they were familiar, we were led to raise their ideas to the great truths of our holy Christianity and press them upon their acceptance. The result of all this was varied of course. Many came around us from a feeling of novelty and curiosity to see and hear a foreigner speaking to them in their own language. They would often make remarks of an amusing kind in regard to our dress and appearance. Some would say our doctrine was very good, quite the same as their own, and would ask questions as to our country, its distance, government, products, etc. Not a few were ready to give expression to their hate and contempt, and often we were in danger of personal injury, having occasion to escape from their attacks as speedily as possible. Others were differently minded and really intent on knowing what we had to say. Happily such cases were not infrequent, and the result was that parties here and there were brought, under Christian influence, to repent of sin and believe the Gospel. Once a man seemed to be led to confess his faith in Christ, when he first heard the Word, and lived and died in the blessed hope of salvation. Another was seen often to come to the service. One day at the close he was spoken to and asked if he understood what was said. He answered no. Sitting down beside him the subject was talked about, and after a time he saw things clearly and was enabled to believe. When baptized he acknowledged it was the direct personal conversation with him that met his case, and for many years he showed himself to be a follower of Christ. A scholar received a small tract on a comparison between Christ and Confucius. He at first thought the one could not be compared with the other, as Confucius was so superior to all besides. However, he read the tract and was impressed with it. Ere long he professed himself a Christian and became a most excellent native pastor. A merchant came hither from Nanking, whence he was driven by the rebels.

He listened to the truth, was convinced of it, and adorned the profession of the Gospel till he died. A young woman was met in the hospital, but was very shy in having conversation with us. Her husband was a gambler and opium smoker, and forbade her having anything to do with the missionaries. In course of time her repugnance gave way and she became interested in what she heard. On her return home she learned to read for the sake of knowing more of the doctrine, and openly confessed her faith in Christ. She is now our earnest devoted Bible woman, and is regarded with esteem and affection by all. So we might go on enumerating cases of conversion, testifying to the power of the Gospel on individuals, characteristic of the same result in every other mission more or less. Only we are now alluding to the early days of our work, when it had made comparatively little progress, and at a time when we were crying out for larger openings for the Gospel. As yet we were sowing the seed and preparing for the future, and the desired event came about in a way, and to an extent, which may well strike us with wonder and thankfulness to God.

In accordance with diplomatic arrangements the second treaty between England and China was made in 1858. On its being entered on the following year, it was broken by the Chinese. They refused to carry it out, and attacked our convoy at the mouth of the river. We were driven back, and the next year was resolved on for reprisals. It so happened, however, that the Indian mutiny was then going on, and the troops destined for China were retained for India. Lord Elgin was in Shanghai, and encouraged merchants and others to call upon him. Several of the missionaries did so, and received a cordial welcome. They stated their case and desired an extension of our privileges in going into the interior. His Lordship promised to do what he could, and we were delighted to learn in due time that a great advance had been made for missionary, as well as mercantile and diplomatic operations, by a great increase in the number of treaty ports and by the practical opening of the country at large to missionary work. Such was the standpoint gained by the second treaty with China, and it remains for the following speaker to show the manner the wonderful opening has been made use of in the onward course of years, the progress of the work, and the many incidents that have occurred in the interval in all parts of China.

In Memoriam.

MRS. PAULINE MCALPINE DUBOSE LITTLE.

After a brief illness of two days Mrs. Pauline McAlpine DuBose Little, of Kiang-yin, in Kiangsu province, died at Karuizawa, Japan, on July 25th, 1897. Her parents had lost their first-born, and when little Pauline came to fill their empty arms, heart-ache found relief in lavishing upon her a love peculiarly tender and rich. To this her heart responded as a plant to sun and shower, and when a sister and younger brothers were added to the family circle her spirit warmed and glowed as a flower increases in beauty and perfume. Year by year she became more and more gentle, unselfish, helpful.

In her blood there were mingled strains that flowed on one side from the Huguenots and on the other from the Scotch. The result was a rare combination which united together a loving heart, a sunny temper, a vigorous mind and a clear conscience. All this was developed in the wholesome atmosphere of a Christian home. A great stimulus to growth was found in the influence of Miss Anna Safford. Between her and Pauline there was a strong and tender love. Miss Safford had an acute intellect, a warm heart and a soul chastened by deep religious experience. Her character was gold seven times refined. She was in the full maturity of her powers, and as a full-flowing fountain pours forth its sparkling waters there welled up from the depths of her generous nature stimulating influences that richly blessed the soul of the little girl who looked up to her with boundless faith and love. The happy home where her education was begun, under the guidance of her parents, was near the Methodist Mission school, where Rev. A. P. Parker, D.D., then in Soochow, now President of the Anglo-Chinese College, Shanghai, had a fine apparatus—chemical, philosophical and astronomical. At such times as his other duties would permit he gave to her and her sister regular instruction. When the time came to send them to America they had laid a strong and solid basis on which to build their education. Anxious to have his daughters enjoy the highest advantages Dr. DuBose placed them at the Female Seminary in Staunton, Virginia, which, under the management of Miss Baldwin, had obtained wide fame. Here Miss Pauline spent several years and fully completed the prescribed course of study. Her faithfulness and diligence won from teachers and fellow-students the highest encomiums. Whenever her name was mentioned it was *cum summa laude*. Their respect for her as a student was heightened by their confidence in her piety.

Her religious experience was a healthy natural steady growth. When about thirteen years old she, in the course of a long interview with the writer of these lines, expressed her faith in God's truth and her desire to be used in the service of the Saviour, and was received into the communion of the Church. Early in her course as a student in America she united with the First Presbyterian Church in Staunton. By devotion to duty, by gentleness and sympathy, by an active part in the students' prayer-meetings, and by her steadfast purpose to return to China as a missionary, she exerted a deep influence for good upon her fellow-pupils.

On a bright day in September, 1895, she was welcomed to China by the Southern Presbyterian Mission, who heartily joined in the warm

greetings with which her parents received their long absent daughter. Diligence in study and the memory of the Chinese language, which she had spoken fluently in childhood, soon gave her ease in conversing with the natives, and in a few months she was busily engaged in day-schools and prayer-meetings conducted jointly by her and Miss Fleming. The circle of friends who knew her then will long remember the evening entertainments enjoyed at Dr. DuBose's house. By excellent music on the piano, by skilfully drawing out and using the services of others in giving songs and recitations, by an indescribable charm resulting from a rare union of good nature, good breeding and good sense she tried to make her guests happy, and succeeded.

In June, 1896, she was married to Rev. Lacy L. Little, of North Carolina, a missionary of the Southern Presbyterian Church. His station was at Kiang-yin, where a riot had been caused by the diabolical and successful plan of secretly burying a child on the mission premises, and then openly digging it up and exhibiting it to an infuriated mob. Mrs. Little with a courage that shrank from no hardship, did not hesitate to go there and begin her work among the people who so recently tore up the mission premises and with blood-thirsty fury pursued Mr. Little and Mr. Haden till they found refuge in the camp of the garrison of Kiang-yin.

In order to gain strength for future work Mr. and Mrs. Little were spending a few weeks in Karuizawa, Japan. It was there that the messenger found her and called her to a higher sphere of duty. On Friday she was apparently well, bright, happy. Before the end of the Sabbath she had entered upon the rest that remaineth for the people of God. Say not that she is dead. To such as she was and is,

"There is no death, the stars go down,
To rise upon some fairer shore,
And bright in heaven's jewelled crown,
They shine for evermore."

JOHN W. DAVIS.

REV. W. DIETRICH.

It is with sad hearts that we chronicle the death of Rev. W. Dietrich, of the Rhenish Mission, who for twenty years has toiled early and late for the salvation of the Chinese, for whom he in an especial manner lived and died.

Rev. W. Dietrich was born near Magdeburg, Germany, Nov. 28th, 1848, so that he was nearly 49 years old at the time of his death. There was nothing very remarkable in his early life until he consecrated himself to God in the year 1869. Through the pastoral labors of Rev. Mr. Rink he experienced a change of heart, and from that moment he was a changed man, and consecrated himself to the foreign missionary work, but his newly-formed purpose was fully tried in the following three years as he served in the army, in which every German youth must serve. After his military duties had been completed he entered the Missionary Training School of the Rhenish Mission, situated at Barmen. Here for five years he prepared himself for his future work, to which we now can say the Lord called him, to do a great and noble work. Ere leaving his native

land he became engaged to Miss Bertha Meuret, who three years afterwards joined him in China and became his most loving and faithful helpmeet. For the first three years he labored in Long-hou, an inland station, a day's journey from Hongkong. Here in exceedingly narrow quarters and with few comforts he learned the Hak-ka language. Like his predecessors no self-denial was too great for him to endure, and he toiled on as seeing Him who is invisible.

In 1880 the Rhenish Mission was called to pass through its great trial, which almost broke up the Mission, at the end of which Mr. Dietrich found himself alone in the Mission. At this time the Ha-ka work was turned over to the Berlin and the Basel Missions, so that only the Cantonese work remained. This was the outlook that Mr. Dietrich had to face, and many others would have quailed before the task, but not he who had been called unto this work. At once he commenced to study Cantonese and to establish himself in the country. It was during the Franco-Chinese War that he built a home at Fuk-wing. As the years passed on, and others joined the Mission, he went to Yung-kun, where he commenced not only evangelistic work, but also the very prosperous medical work that is now being done by Dr. Kühne. What the privations and hardships of those years were can be better imagined than told; suffice it to say that he wrought long and well. Year by year he continued to collect for the Tung-kun hospital, and his pleasant manner and gentle disposition made him very welcome, even to those from whom he desired to obtain help. For nearly 15 years he saw little fruit from his labour, and the Rhenish Mission seemed to pass as he was wont to say, through its humiliating period, but for the last two years God's blessing seemed especially to rest upon the labors of our deceased brother, so that last year he was permitted to baptize some 150 souls. Though President of the Mission, upon whom devolved the difficult task of caring for the Mission, he was ever engaged in evangelistic tours, now we find him preaching to hospital patients and again making long tours in the interest of the Mission. It was indeed this latter work that sowed the seeds of his disease. We find him working far beyond his strength, even to the very last. Two weeks before his translation he did the work of a pastor in Tung-kun. His last sickness was sudden and severe, and even in his delirium his mind was on his work, and his friends could see how he had planned and labored for God. Towards the latter part of his sickness he was removed to Hongkong, in the hope that the sea breezes would benefit him, but no, on the afternoon of the 8th of July God called him to His heavenly home leaving a mourning and devoted wife, who had nursed him through his last illness, and five children in Germany. During the last days he seemed to feel that the end had come, and even in his feverish delirium made prophetic utterances to those who attended him. His funeral services were held in the Berlin Foundling House chapel, on the afternoon of the 9th of July, where addresses were made by Rev. Mr. Bender, Rev. C. R. Hager, M.D., and Rev. Wong Yuk-cho in three different languages, while Rev. Mr. Rieke, of the same Mission, delivered a short address at the grave.

In all these addresses the prevailing and uppermost thought seemed to be that a most noble and faithful servant had been called to his eternal home, expressed in part in the following lines:—

O weary sufferer, rest thee now
 On Jesus' loving, tender breast,
 Where nought shall mar thy peace again,
 Nor e'er disturb thine endless rest.

Thy warfare here on earth is o'er,
 Thy heavy cross, so nobly borne,
 Is now transformed into a crown,
 Whose light reflects the golden morn.

No more shall here on Sinim's shores
 Thy voice be heard in accents sweet,
 Proclaiming forth a Savior's love,
 And righteousness in Him complete;

No more of pain, no more of sin,
 No more of watchings sad and lone;
 No more of perils by the sea,
 No more of journeyings far from home;

No more of tears o'er seed well sown,
 No more of wrestlings long in prayer,
 That China's sons might now believe
 The greatness of our Father's care.

No more of partings here below,
 No more of anguish sore and deep,
 But all, yes all is ended now
 And God has closed thine eyes in sleep.

Then sweetly rest thee from thy toil,
 In this thy coffined bed of clay,
 Until the trump of angel sound,
 Shall call thee to a brighter day.

Thy spirit dwells no longer here,
 But with the ransomed throng above,
 Resounds in melodies most sweet,
 The song of Christ's redeeming love.

C. R. H.

As our tears fall upon the open grave we cannot understand why God removed our brother, when he seemed to be needed so much in his mission and in his home, but our Father knows best, and although a doting wife has lost her faithful husband, the orphaned children their wise father, the mission a worthy counsellor, and the work of God a zealous laborer, yet his life and his death still speak to us of what consecration may do in the service of the Master. Sad will it be for the wife and mother to return to her little ones in Germany, but God can temper the winds of sorrow and fill the hearts of the bereaved with His own ever lasting peace.

Like the Apostle Paul, Mr. Dietrich has fought a good fight and obtained an everlasting crown that will shine forever and ever.

(Rev.) C. R. HAGER, M.D.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

*Summary of the Tour.**

BY JOHN R. MOTT.

Secretary of the World's Student Christian Federation.

IT has required twenty months to complete the tour of the world. During that time sixty thousand miles were traversed, or considerably more than twice the distance around the globe. Work has been carried on in twenty-two different countries, and in one hundred and forty-four universities, colleges, and schools. Service has been rendered in twenty-one conventions and conferences. These were attended by over fifty-five hundred delegates, of whom fully thirty-three hundred were students and teachers representing three hundred and eight institutions of higher learning. About thirteen hundred missionaries, representing over eighty different missionary agencies, have been met personally. Extended interviews have been held with hundreds of these, as well as with government officials, merchants and many native pastors, teachers and students.

Seventy student Christian associations or unions have been organized, not counting the reorganization of a number of societies already existing. Encouraging reports have been received with reference to the work of nearly all these new organizations. We have also been privileged to help in the organization of five national student Christian movements. Three of these movements have since secured secretaries, and steps are being taken to obtain additional helpers for the other two. A prayer cycle has been prepared for each of the movements, together with eleven other publications. These national organizations are now making gratifying progress. Much time and attention at the outset of the tour were devoted to helping in the formation of the World's Student Christian Federation, which in turn has done much to make possible other developments along the journey. The new national movements have been affiliated one by one with the Federation, and corresponding members have been appointed in twelve countries which do not have a national organization. A great deal of time has been spent, chiefly while on the sea, in extended correspondence securing information concerning the moral and religious condition of students in all parts of the world.

* Reprinted from "Strategic Points in the World's Conquest." Fleming H. Revell Company, New York.

Our greatest privilege in all the student work has been that of helping to establish and make real this world-wide federation of students.

As a result of evangelistic meetings and personal work in the different countries, five hundred and five young men, nearly all students, have been led to accept Jesus Christ as their personal Saviour. This includes those who had been Buddhists, Hindus, Mohammedans, Confucianists, skeptics and agnostics. At least twenty-two hundred students and Christian workers have entered into covenant to keep the morning watch, not to mention what has been done to promote associated Bible study. About three hundred students have volunteered, that is, dedicated their lives to Christian work. More than five-sixths of this number are students in mission lands. Wherever possible the Student Volunteer Movement has been organized as a department of the national student work. The peculiar significance of this uprising of volunteers in mission fields is seen when viewed as the inauguration of a Student Volunteer Movement for Home Missions, which places on the students of each mission land a special burden of responsibility for the evangelization of their own people.

What have been the factors which have combined to secure these results? In the first place we would mention the foresight, Christian spirit and generosity of the men and women whose financial co-operation made the tour possible. Another factor has been the willingness of our colleagues at home, who were already heavily burdened, to assume, with great unselfishness, additional responsibility for the work in America. Record should be made also of the long years of patient and self-denying seed-sowing by the missionaries in all the fields visited, without which there could have been no such large ingathering. Emphatic reference is due to the remarkably thorough preparation made and to the strong co-operation rendered by leading workers among students and by the local committees in the different countries. The most efficient cause, however, has been the work of the Spirit of God as a result of the prayers of friends and workers all over the world. This volume of prayer has increased as the journey has been continued from land to land, so that before the close of the tour letters were received indicating that our work had a place in the prayer life of men and women in nearly thirty countries.

Time after time have we stood before walls of difficulty, opposition, and peril which were, so far as men could judge, insurmountable, and have seen them fall to the ground in such a marvelous manner as would be totally inexplicable apart from the almighty unseen forces of the prayer kingdom which were being wielded on our behalf. The work of this tour, then, has not been in any sense the work of one or two during twenty short months, but rather that of a world-wide circle of "laborers together with God," reaching through the long years. Some men have planted; others have watered; *God Himself has given all the increase.*

Notes and Items.

THIS is on the whole an admirable translation of Steele's New Physics, and comes out just when a text-book in Chinese of this grade is most needed. Dr. Parker has done good service to our secondary schools in the translation of this work. With the exception of the preface, which he has rewritten, and an introductory chapter on incidentals of typographical arrangement on weights, measures and the like, the translator has closely followed the original text. The book is printed in Chinese style, on thin white paper, the illustrations being by themselves on a separate folio, and bound in as near to the descriptive text as possible. The illustrations in the main are well executed, a decided improvement on the older text-books. One thing that very much mars the appearance of the page is the lack of uniformity in titles and numbering; some being numbered both in Chinese and English, others only in Chinese; some having English titles and some having no title at all.

We congratulate the translator on the improved nomenclature. The terminology of Natural Philosophy in Chinese has been in a most unsatisfactory condition, as has been nearly all scientific nomenclature. The terms used in this work are for the most part well chosen. We only note a few to which we would take exception. In the first place we think it unfortunate that 微渺 was introduced into the text at all. It is true it is afterwards explained as a general term for both atom and molecule. But there is no such distinction in English, and thus multiplying terms will only serve to confuse the mind of the student. Again, 渺 is an objectionable character, being wrongly used for 緲, which gets its meaning by being interchanged with 秒, which really derives its meaning of "minute" from being used for 妙. Also in the term for "osmosis" 膜 would have been a decided improvement on 皮. It is unfortunate that the new terms for the elements had not been settled before this work was printed. We think it very desirable that as fast as the Committees on Terminology decide upon terms, these terms shall be put into use, and the old ones discarded. The terms used for the elements are Dr. Fryer's. "Carbon" has 精 added, presumably to distinguish it from "charcoal," and "alcohol" has the same to distinguish it from "wine." This seems to us to be objectionable. These terms should be expressed by one character. More objectionable still is the term for "mica," 銀精石="silver-essence-stone." Whatever the common name in Chinese may be for this substance such a term as this should not be introduced into a scientific text-book on account of its misleading character. A few other suggestions toward the improvement of the terminology might be made, but we are highly pleased to see how few terms there are that we would change.

The Chinese style is good, at the same time easy. More care seems to have been taken to secure clearness of expression than to

preserve Chinese classic turn of the sentence. An excellent glossary, miscalled an index, is found at the end of the volume. The transliteration of proper names follows the Shanghai sounds rather than the Mandarin, but this is unimportant in our opinion.

G. A. S.

In a letter from Miss Robinson, of the Girls' School, Chinkiang, mention is made of an important subject. "One of my experiences is that a love for reading is one that has to be created and then carefully nourished to keep the breath of life in the desire. I can think of but one woman who loves to read better than anything else." This is a common experience in nearly all boarding-schools, but is a more noticeable feature in Chinese schools. Persistent readers are not uncommon among men, but are scarce among young people. The reason for this is doubtless the style of the Chinese language which takes so many years of study before a beginning can be made in cursory reading and also the fact that there are so few interesting books. Missionaries have written only a few books that are entertaining reading to young people, and all of the many Chinese histories are in a very hard style of Wên-li. Interesting books of travel, stories, biographies, simple histories and other profitable reading are a great desideratum, but can only come after years of labor.

In this Department we present to our readers the summary of the tour made by Mr. John R. Mott. This tour is described in a new book published by F. H. Revell, New York, called *Mr. Mott's New Book*. "Strategic Points in the World's Conquest," which is just fresh from the press. Its sub-title describes the aim of the book to be the Universities and Colleges as related to the progress of Christianity. It is a reprint of the letters which Mr. Mott sent to America describing his journey and recording his observations of the work of the Church and especially of the progress of Christianity among the student class. It is written in the clear concise style of which Mr. Mott is a master, and cannot fail to bring large inspiration for more earnest work to all who read it. It ought to, to accomplish the purpose of the author as stated in the preface: "It is hoped that this record will lead to a wider recognition of the great strategic importance of the universities and colleges in the spiritual conquest of the world and awaken larger interest in the movement to make all institutions of learning strongholds and propagating centers of the Christian faith." We sincerely hope that this book will have a large circulation in China, where Mr. Mott's work was so fully appreciated.

Among the addresses presented to Queen Victoria can be found many points of great interest. In the address from Calcutta University is given a history of the founding and work of the University, which is as interesting as it is marvellous. We reproduce it as an evidence of the beneficent influence of general education:—

"We, the Senate of the University of Calcutta, venture to approach your majesty with our humble and loyal congratulations on the completion of the sixtieth year of your majesty's reign.

Among the many blessings to the people of India which have characterized your majesty's gracious rule, the progress of education calls for special reference at our hands. The introduction of high English education into the country practically dates from the commencement of your majesty's reign; and the developments since achieved, in every direction, have exceeded all expectation. It is our pride to have materially contributed to the accomplishment of these results.

This university was established in the year 1857 for the better encouragement of your majesty's subjects of all classes and denominations in the pursuit of a regular and liberal course of education. The history of the university during these forty years bears ample testimony that this great object has been attained. In active connection with it are 123 colleges and 586 schools, spread over Bengal, Assam, Burmah, Ceylon, Natal, the Central India States, the Central Provinces, the North-west Provinces and Oudh and the Punjab. These send up to its examinations Hindus, Mohammedans, Christians, Brahmans, Jews, Parsees, Buddhists, and others, with such varying vernaculars as Bengalee, Armenian, Assamese, Burmese, Hinddee, Khassia, Mahratti, Parbatia, Tamil, Telegu, Urdu, Ooryia, and English. There were in this the sixtieth year of your majesty's reign 5934 candidates for matriculation, against 244 in 1857, and 1658 for the B.A. degree, against thirteen in 1858; while from a small beginning of thirteen its graduates now number nearly 10,000, his Royal Highness the Prince of Wales heading the list of its honorary Doctors in Law.

This university has also been an important factor in the development of the higher education of women. It is less than twenty years since its examinations were opened to female candidates, and already associated with it are three ladies' colleges and twenty girls' schools, from which about a hundred candidates appear each year at its examinations, while for one lady matriculate in 1879 there are now no fewer than twenty-five lady graduates, one of whom not long ago won its highest competitive prize.

Thus has this university succeeded in effectually stimulating a healthy desire for a regular and liberal course of education. Those classes of your majesty's subjects who seemed for a time to hold back are now as anxious as others to come forward, and even the aboriginal tribes are beginning to appreciate the benefits of education. And so the English language has taken root as one of the institutions of the country, operating, perhaps more than any other, as a bond of union between the various races inhabiting this portion of your majesty's empire.

While mainly concerned with the promotion of Western learning, this university has exerted no little influence in reviving the study of Eastern classics, and the general diffusion of Sanskrit learning now stands out as one of the most prominent features in the progress of education.

In these, as in other respects, your majesty's reign marks an epoch in the history of India's advance. Our hearts' desire and prayer is that your majesty may be blessed with many more years of health, happiness and prosperity, so that this university may have the privilege of witnessing yet more remarkable developments under your majesty's rule.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The title "Mission Work in the North," under which my article appears in the September number of the RECORDER, will, I fear, cause me to be misunderstood. I supposed members of other missions had been asked to prepare articles concerning their own work, so did not feel at liberty to speak of things specially referring to those missions. In a general review of

mission work at the north the founding and progress of other missions should have their due place, which of course they could not have in a review of one mission. Please insert this explanation that I may be set right in the matter.

Sincerely yours,

J. L. WHITING.

[Mr. Whiting was asked by Dr. Martin to write for him.—Eds. RECORDER.]

"METHODS OF MISSION WORK."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With regard to Dr. Nevius' "Methods of Mission Work," about which 'more light' is sought, will you allow me to bear my testimony on this subject?

When I first met Dr. Nevius in 1879 he was full of enthusiasm with regard to his method of working among the Chinese, but he himself undoubtedly came at length to feel very dissatisfied with the results of his work. In 1893, only two months or so before he died, he was one afternoon at my house in Chefoo, and admitted the disappointing character of his own work, adding, "When I had been in China ten years I knew a good deal more about it; *now* I feel like studying the whole question over again."

Have we not yet learned that there is *no* royal road to mission work in China, there *are* *no* "best methods." There must be differences of methods of work as there are

diversities of gifts and powers among missionaries.

In one of his annual reports Dr. Douthwaite describes the Chinaman (or as Rev. Arthur Smith would prefer it written 'a Chinese') as "an unfathomable depth." This, I take it, is true, angle for him as you may, he is a hard fish to take, and when you've got him,—ah me! A professor of theology in Stockholm, says that "most of the converts from heathenism are merely converted to nominal Christianity." Can any missionary in China with his eyes wide open, and with a determination to be honest about this matter, refuse to come to any other conclusion?

That God has a set time to favor China—as well as Zion—I do not doubt, but it will rather come in God's own 'due time' than as the result of any special "methods of mission work."

Yours faithfully,

HORACE A. RANDLE.

Ping-tu, Shantung,
September 2nd, 1897.

Editorial Comment.

WE regret that on account of pressure on our space Book Table items are crushed out of this month's issue.

* * *

WE are glad to print in this number Dr. Muirhead's address on the earlier half of the ninety years of missionary work, reviewed at a recent conference in Shanghai. Dr. Parker's account of the prominent features and lessons of the latter half will appear in next issue.

* * *

OUR readers will probably note that in printing Rev. G. Reid's article a letter got misplaced in

the first page of this issue, altering a "never" into an "ever." We crave the indulgence of our readers in those cases where unauthorized changes are made by Chinese printers after proofs have been "passed." We are not alone in such trials. In a daily paper before us a prominent heading has the mysterious word ARMKET. Doubtless "market" was meant.

* * *

A FRIEND asks if anything has been done in the line of programmes for Christmas entertainments in Chinese. So far as we know such special meetings have had specially prepared programmes. We would

be glad, however, to receive copies of programmes of recitations, dialogues, songs, etc., which have been prepared for such entertainments. They probably contain some thoughts that might be highly suggestive to others.

On going to press we have received news of the successful distribution of Christian literature to the students at the recent triennial examinations held in Nanking. We understand that 19,000 students have been reached in this way. We hope to publish particulars in next issue.

OUR readers will be glad to know that the Provisional Executive Committee of the Anti-Opium League held a meeting at Shanghai on 23rd September. Representatives from a number of local leagues were present. A permanent organization was effected with Dr. H. C. DuBose as President. A full report of the meeting may be expected in the next RECORDER.

ONE of the signs of the awakening of China is the fact that the native publishers are issuing pirated editions of books on Western science and civilization. Attention has already been called to this fact in the Educational Department of the RECORDER, the editor of which Department recommends leniency with the "pirates," both because there is no copyright law in China and because in this way our ideas are more widely disseminated. The trouble, however, is that they do not disseminate our ideas, but their own. That is to say, they reproduce only such books and portions of books as approve themselves to the minds of unregenerated Chinese. The desire of the publishers being to "make money," they reproduce only such books as they think will

sell, not such as will be of real benefit to their countrymen.

THE liability to error in the reproduction of a scientific work by men who are practically ignorant of its principles and contents, is patent to all who have had any experience in the publication of such works. It is evident that works so reproduced are of doubtful value, and moreover, the publishers do not hesitate to leave out any passages which go to show that the real need of China is practical Christianity. Thus in a pirated edition of Dr. Allen's War Book the native publishers left out the one book which showed the bearing of Christianity upon these questions, the one for the sake of writing which the doctor undertook the task of preparing the rest of the work. As he himself put it they gave the people the husk of the acorn, but left out the germ which gave life and power to the otherwise useless envelope.

THE Society for the Distribution of Christian and General Knowledge among the Chinese, and the Presbyterian Mission Press, appealed to the authorities to prevent this piracy, not so much to protect their financial interests as to prevent the publication of faulty, garbled and misleading editions of valuable works. The result so far has been: First, a proclamation by the Taotai forbidding the publication of certain books. Second, a donation of the sum of \$100.00 to the publishers of pirated editions of one of the Society's books. Third, the preparation of a list of books published by the Society and the Press, forbidding unauthorized persons from printing and publishing the books; this list, after being approved by the Mixed Court magistrate, was printed and the copies were stamped by the Chinese authorities and circulated

among the native printers and publishers in Shanghai. If we mistake not this is a step towards a copyright law for China; it does not prevent the publication of valuable books in large numbers by cheap processes, but rather

opens the way for authors and societies to negotiate with native publishers and secure such editions of their works as will be approved of by the authors, and will be more trustworthy exponents of their own ideas.

Missionary News.

CHRISTIAN ENDEAVOUR NOTES.

The following notes are from the Annual Report of John Willis Baer, General Secretary of the United Society, presented at the Sixteenth International C. E. Convention, San Francisco, July 8th, 1897:—

The world-wide enrollment is now 50,747 local societies and a total membership of 3,000,000.

In 1881 there was one society and fifty-seven members.

In the U. S. A., Pennsylvania leads with 3443 societies. These are senior societies. Besides these the same state leads with 1397 junior societies.

Countries, other than the United States, report the number of societies to be as follows:—

England	3,925	Ireland	169	Turkey	41
Australia	2,124	Madagascar	93	China	53
Scotland	433	France	68	Africa	52
Wales	311	Mexico	100	Germany	32
India	250	Japan	66	Canada	3390
		West Indies	63		

In the U. S. A., Presbyterians lead with 8465 societies in all.

Next come the Congregationalists with 6563.

The Disciples of Christ come third with 3208 Young People's Societies and 1322 junior.

The badge banner for the greatest proportionate increase in number of societies which Oklahoma first secured, and which is now held by Scotland, will this year fall into the hands of the loyal endeavourers on the Emerald Isle. India with her splendid advance is very little

behind Ireland, and the other banner, the one given for the largest absolute gain in total number of societies, is for the fourth consecutive year held by England. Indeed this is the year of jubilee.

JAMES WARE,
Gen. Sec. for China.

THE CHILDREN'S SCRIPTURE UNION IN CHINA.

The following statistics will be of interest to RECORDER readers as showing how the membership is gradually increasing in numbers and spreading over a wider area:—

Province, etc.	No. of Members.
Szechuen	108
Fuhkien	291*
Chehkiang	125
Hupei	100†
Kwantung	115
Anhui	16‡
Honan	15
Kiangsi	30
Kiangsu	20
Hongkong	50
British Columbia ...	12
Australia	287
	<hr/> 1,169

* There are a few members elsewhere not reported.

† This amount is approximate.

‡ Two friends have endeavoured to introduce the Scripture Union into the province—one, we regret to say, has recently died.

Provincial Secretaries.

Four friends are kindly acting as Secretaries for the first four provinces mentioned in the foregoing table. These are, Rev. Walter C. Taylor, for Szehuen; Miss Amy K. Wolfe, for Fuhkien; Miss Moule, for Chehkiang, and Miss E. H. Eacott, for Hupeh. We are very desirous of procuring Secretaries for the other provinces where Scripture Union work is carried on.

It will be a great help to the provincial secretaries in the work of organization if all friends using readings would kindly correspond with the Secretary for the province in which they are located.

Subscriptions

will be thankfully received by the Hon. Secretary in Shanghai, or by the Provincial Secretaries, to defray the expenses incurred in carrying on the work in China. No regular charge has hitherto been made for Lists of Readings, it being left to the members themselves to give as they feel able. The smallest offerings are appreciatively received. One friend writing regarding her boarding-school boys, says: "They have brought in 110 cash [less than threepence], some giving twenty as a thank-offering. I have added to it to make the whole amount to \$1, which I am glad to send to this object."

(Leaflets 訓蒙畫報)

These are printed on foreign paper, 4 pp., with one full page illustration. Those of Series I (Nos. 1-4 in Mandarin and Wên-li, No. 5 in Mandarin) are not meant for general distribution among the heathen, but rather for Christians and those under Christian influence. Those of Series II are specially prepared for heathen. No. 1, "The Blind Beggar healed," is now ready in Mandarin. It contains a short

life of our Lord. Miss Moule, who has kindly prepared the foregoing, is engaged in others of Series No. II. Wên-li editions will be issued later.

It is our hope and aim in these leaflets to have definite Gospel teaching. In answer to my query as to the reception accorded the leaflets Mr. Taylor writes: "In all the reports I have received the friends speak highly of them, such reports as: 'They are always read and appreciated' (Kuan-hsien); 'We are glad to receive the leaflets; they are always welcome' (Sin-tien-tsi) show they are valued."

English Branch.

Fully 160 lists of English Readings have been issued in Shanghai and along the coast; but returns have not come as to actual enrolled membership. Our central position at Shanghai enables us to supply English lists, etc., to members of the Children's Scripture Union on board ship or travelling.

Encouraging Testimonies

come to hand from time to time. One friend tells of a country member, with little help in her village home, keeping up a practical interest in the daily readings. Another gives like testimony in mentioning the manner in which the lists prove useful to boarding-school girls when they marry and go to distant places to live. Will our fellow-members at home remember their Chinese sisters in their distant homes, alone—as it frequently happens—among heathen neighbours, with little help but much difficulty in keeping up their regular readings? A Chinese friend, speaking for himself and friends, says the Scripture Union daily readings are a good plan, and "keep them from *luan* (confused) reading."